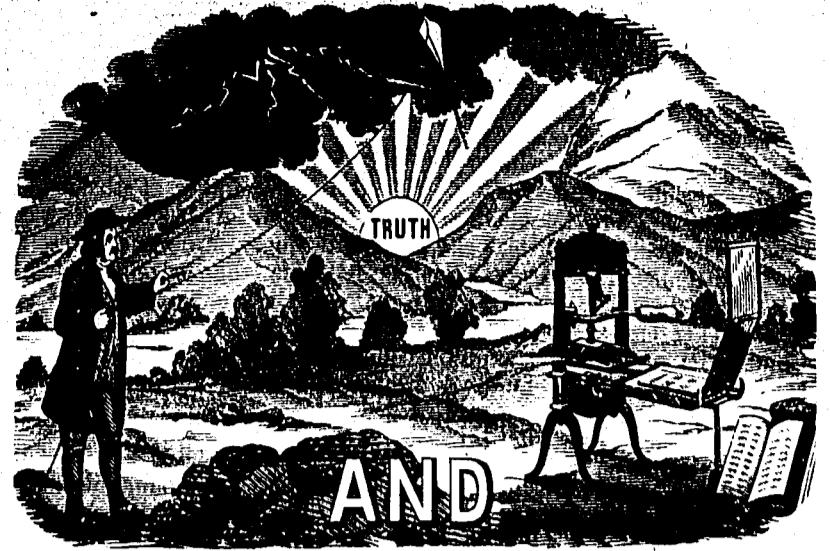


Wind



Water.

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. { MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY JAN. 13, M. S. 35.

{ \$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents. } NO. 8.

[For MIND AND MATTER.]
A THOUGHT.

BY C. FRED FARLIN, M. D.

When a life, with its upward longings
And downward reaching roots,
Ripens up from the fairest blossoms,
Only hard and bitter fruits,
Till the soul is filled with sorrow
And its hopes gone to decay,
It is time for some hand, in mercy,
To prune its past away.

And to graft the sweeter virtues
Of a better life and love
With its loftier aspirations,
The old-life-roots above;
Then the fruit of later bearing,
By knowledge made complete,
Will no more be hard and bitter,
But welcome for its sweet.

Ah! how many a life was wasted
In the dim and drear old past,
For lack of Love's fruitful clon,
And a tender hand to graft;
Let us have the fair completeness
Of a love unmixed with strife,
For the hands of all future ages
To pluck from the Tree of Life.

Rochester, N. Y.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

January 5th, M. S. 35.

GEN. GEORGE G. MEADE.

FRIENDS:—We meet here this morning with a sense of the importance of the labor that we are performing. When we look at the present condition of things—and know that there must be a radical change before the human family can realize the real value of life—it makes us doubly anxious to do our duty, and to work with the best means that it is possible to obtain. Now, to me, it seems as though it could not be possible for humanity to remain much longer ignorant of the forces that we are bringing to bear upon them. Each home is taken into consideration, and invisible forces congregate around, trying in some way to impress the minds of each member of the family; and out of this condition of things there seems to be a great misunderstanding among individuals. Even members of one family cannot see and understand the truth alike—each one has their own way of approaching or understanding the forces that are around them; and, on that account, it is doubly important that individuals should allow each other to be themselves, and impress upon them that their own experiences are instructors, and that, if they pay strict heed to the forces that move them, it will not be long until they will have evidence of the presence of their departed friends. Now, some homes are particularly adapted for their own departed friends to come and counsel and influence them, while others seem to be so sympathetic that they are able to entertain the whole world, and strangers come and go, and enjoy sweet communion with men and women working in this great field of reform. I am not in a condition to speak or express myself, as I desire, yet I feel such an earnestness to be at work—such an earnestness to aid humanity to understand that life is eternal, and has been misunderstood century after century; and that men, instead of enjoying life, have gone on in their life's journey to the tomb with fear and dread. Now, you are coming upon a platform so broad that it will be impossible to crowd any mortal identity from it. Each one must be heard—each one must be recognized in this great work of reformation. To me there are no high—no low—but each one is a necessity to the other; each condition produces results that mortals cannot see nor comprehend. We do not scorn the things that give life and sustenance through our trials in the form; neither have we a right to condemn any individual who may see the result of their acts, and feel that it is disastrous to human happiness to crush any individual, because they cannot move and act as we do. That is a spirit of tyranny that has existed century after century. To-day you are journeying on in a new year, making efforts to do a double amount of labor. Let it always be in the direction of liberty. Crush no one out, but give all a hearing. It is not for all men to be wise, nor for all men to be good; for there is not a condition at the present time in nature to accomplish such wonderful results. But out of the conditions that exist to-day, are growing conditions that will make it possible in the future for beings to be nearer perfect, and to understand the law that controls them. Yet, out of all this confusion—out of all this distrust and in-harmony will grow a condition of perfection, harmony, and complete co-operation of the human family. All men and women are not so different, and their interests all tend in the same direction; but each one has their own way of looking at and enjoying their physical life. The spirit power that moves them, makes every condition as good as it is possible to be. Yet, out of all this mass of ignorance—this mass of superstition—it is impossible at once to mould the human mind, and make it see and understand the divine truths that we teach. Still our hope is strong, and our purpose determined; and in the end we will accomplish the work that we have commenced with such earnestness. May you all be successful in your undertakings. May you all see and understand the truth as it really is; and may you give

to others the same liberty you claim for yourselves, is the earnest desire of General Meade.

BEATRICE CENCI.

(The Unfortunate Victim of Papal Iniquity).

I listened to your conversation, and I heard the word nobility spoken of, and of some claiming to possess noble blood; and it awakened in me a train of thought that seemed to make me shudder when I heard the conversation. [The spirit referred to a conversation which took place just before the circle, during which we said that we felt proud of the fact that we had not a drop of noble blood in our veins.—Ed.] And why? because old families that claim to be of better and purer blood than the rest of humanity, commit some such fearful crimes that it seems to me nobility bears evidence in its footsteps of great inferiority. And I have reason to speak from experience. For it had not been that men were allowed to hold power over the weak, I would not have been compelled to give up my physical life for perhaps years, and would have developed, and perhaps been something bright and beautiful to the eyes of men. But I am not here to complain—not here to find fault with past events—but to say to you, you all belong to the nobility. Each heart that is earnest and true and wishes to do good for humanity, possesses all the nobility that it is necessary to possess; and I, after years of thought, and after years of careful study, have visited home after home, and looked into the conditions of society. And I find that it is not always those who claim the most that are the best. It is not always those who point the hand heavenward, and direct individuals in that way, that have the purest and noblest aspirations. This I have learned—this I know to be the truth—and I am glad to have the opportunity to come here and express my thoughts in a company that is so intelligent and so anxious to discover truth, and also, after discovering it, to promulgate it, so that there shall be no hungering, starving, misguided souls on the surface of earth. Now, I have contemplated for some time visiting your circle, and I have hesitated to do so, for it brings up a great many things of the past; and as the instrument I use has not been allowed to drive into the superstition and ignorance of the past, but rather to look ahead and take up and appropriate new principles, I hesitated a long time before taking control. To say that I could be my own identity through this organization would not be the truth, but that I can adapt myself to it, and use it to express my thoughts to you at the present time is the truth. But to take this organization and use it in society, and become a part of it constantly, is an impossibility, because there are so many earnest souls, each one striving in some way to reach out and do some good, that I only occupy the instrument for a short time. The other evening, at a circle, my name was given to you, and you perhaps understand who it is. Beatrice de Cenzi.

[The spirit referred to the fact that at a seance held three days before, the presence of a spirit giving the name of Beatrice was announced as present in the cabinet, and described so graphically by one of the guides of the medium, as to render the identity of this noble Italian woman unmistakable.—Ed.]

[We take the following sketch of the life of Beatrice from the American Cyclopaedia.—Ed.]

Beatrice Cenzi, a beautiful Roman girl, born about 1483, executed in September, 1509. She was the daughter of Francisco Cenzi, who inherited great wealth from his father, the treasurer or minister of finance of Pius V. Francisco was a man of bad character and dissolute habits, but was able through his large fortune to escape the punishment of his crimes. Of the children by his first wife two were murdered. Beatrice was the eldest of the three that survived. His second wife, Lucrezia Petroni, and Beatrice, were taken by Francisco to Petrella, a desolate castle among the Sabine hills near the Neapolitan frontier. There Beatrice and her stepmother were subjected to every species of ignominy and insult. It was said that Beatrice was forced by her father to submit to incestuous intercourse. She vainly appealed to Pope Clement VIII, for protection, and then she and her mother resolved to rid themselves of their persecutor. Monsignore Guerra, who afterwards became Beatrice's lover, united with them, and they employed two assassins to waylay and kill Francisco as he was returning to Petrella. But the attempt failed. Beatrice and her mother afterward, on September 9th, 1509, drugged Francisco, and Beatrice introduced assassins into his room, and he was killed while asleep. One of the murderers made a confession, and Beatrice, her stepmother, and her two brothers, were charged with the instigation of the crime, and subjected to torture. Lucrezia and the elder brother, Giacomo, admitted their guilt; but Beatrice, though a girl of sixteen, long persisted in maintaining her innocence. The Cenzi family were connected with the most illustrious houses of Rome, and strong intercessions were made on behalf of the accused. The great advocate Farinacci was heard in her defense. He urged in extenuation of their course, the vices and crimes of the murdered man. He succeeded in obtaining the acquittal of the younger brother, Bernardo, his guilt not having been proved; but while the fate of the others remained undecided, the princess of Santa Croce was murdered by her

son, and the Pope resolved to make an example of Beatrice, Lucrezia, and Giacomo. They were all executed, Beatrice displaying the most heroic courage to the end. In her last will she directed that her property should be appropriated for furnishing dowries to young girls. Her remains were interred at Montorio, in the church of San Pietro. The vast estates of the family, including the celebrated villa Borghese, were confiscated and bestowed upon members of the Aldobrandini and Borghese families, relatives of Pope Clement VIII, and the future Paul V. The youth and beauty of Beatrice were so great, that her execution sent a thrill of horror through Rome. The people would not believe that she had been guilty, and charged the government with having condemned her in order to obtain possession of the estates of the Cenzi family. The indignation was so strong, and so lasting, that these estates were finally in part restored to the heirs of Giacomo Cenzi. The family assumed the name of Bolognetti, in addition to that of Cenzi, and for a long time were involved in law suits with the Borghese family in regard to the Cenzi estates. Muratori's "Annals" is one of the authorities in regard to Beatrice Cenzi. De Castine has founded a drama, Guerriuzzi a novel, and Shelly a tragedy on the subject.

Such is the history of this gentle spirit, who returns after two hundred years, and discloses, through the lips of a medium, who knew nothing of her life's history, in terms befitting the beneficial object of her return, how grand as well as beautiful a soul went out from the beautiful form of that lovely Italian girl. In the name of humanity, we thank this beautiful spirit for her eloquent and unanswerable testimony to truths that humanity so much needs to know.—Ed.]

ISAAC MULLEN.
(Knoxville, Tenn.)

I would just like to know what you are making all this fuss about. [Those present were laughing at some remarks that had been made as this spirit took control of the medium.] because it seems to me you sit here and appear to be in an uncommon good humor. [We feel in good humor this morning.] It appears to me you put on a little more goodness than is necessary for such a meeting as this. [We expect you to teach us how to hold such a meeting.] Well, you need not expect me to teach you a great deal. I come to get some knowledge myself. I tell you I came here to learn something, and I don't think you know as much as you will a year hence about these things; because I see the head man (Dr. Franklin) is making preparation for a regular, you might call it, bombardment; and I would like to be of some little use somehow. But I tell you, what I don't just understand, is this: how I can be made to talk through anybody at all. That is what bothers me. Here I am! This is not my body, but here I am for all that! General, have you got any instructions to give? You seem to be studying this thing out pretty close. [I have not much instruction to give, but I presume you have been brought in here to realize something of the truth that as a spirit have a mighty big work before you to do, if you set about it right. You have only begun to open your eyes now. You will see very clearly what you were brought here for after awhile.] Well, how is it now? That is what bothers me: that people lead you all the time wrong, and when you get out of your body they tell you to go another way! [Tell us the way you took before you went out of the body, and perhaps we can help you.] I confessed my sins, and I thought that was the end of it; and I kept up sinning and confessing, and thought I was good. Ques. Who did you confess to? Ans. The priests, and they took my money, and that is all the good it done me. I think I made a mistake. [You admit you made a mistake when here. Now, I will tell you what you can do in spirit life: it is this. Learn that you have an eternity to live in before you, and it is your destiny to get as much happiness in spirit life as any body else, but you will have to work for it. You must seek to do good wherever you can. Give information to spirits who are in the same condition you were, and tell them how to get forward and out of it. You were brought here this morning to go back into spirit life and tell others your experiences and realizations in coming here, so that they may learn too to do the same. That is what you were brought here for.] Well, then I am coming to the point to do just right, but it is d-d provoking to think that when a man lives expecting to get something when they die they get nothing. [There is plenty of time to make up for all you have lost. You performed your part here as well as you knew how, and you will have to do the same over there.] I performed it to the best of my knowledge; but I depended upon people that were educated, and I thought they knew more than I did, and I depended upon their knowledge instead of trying to gain something for myself. And now I have got to go barefooted and alone; but I expect to undo something that they have done, and that too, in a short time. But if you could see what sorry looking sad cases they are, sometimes, when they come over, you would put on double force and do double duty, because you cannot understand how thick they are coming and how dumb they are. Ques. What was your business in earth life. Ans. I was a shoemaker. I lived at Knoxville, Tennessee, and my name was Isaac Mullen. Now you know as much about me as I know about myself. [You must tell all over there that they must try, not only to be useful to themselves but to others also.] I have begun to find that out and I tell you this coming here is a big thing. Ques. How long is it since you died. Ans. About eight years as near as I can tell, we don't keep time as you do. [You will be all right now.] I hope so. I have had a hard scratch of it. I was holding on to my errors, it was like a chain binding me.

CHARLES SUMNER.

(The Great Champion of Liberty.)

GOOD MORNING.—When I come to you, it is with a feeling beyond the power of description, because it is through this channel that I see the great possibilities of the future. When you come to fully understand the importance of your mission, you will then not need congratulations, or at least praise from the forces that surround you; for your soul will be made replete with happiness, knowing that your work has been well done. But I am not here to devote much time to this circle; but to speak of the events that are transpiring around you daily. You are living under a form of government that is gradually changing, although you seem to adhere to two political forces. But out of these there are such varied conditions growing, that it is impossible to retard the progress of the government that we erected, or make a platform that will exist eternally. Now this, to me, is something pleasant to see. You may be astonished how one event after another follows—how men who stand in high places betray the trust placed in them by individuals—how one thing seems to follow after another, until confidence in party and sect is gradually losing control over you. You know very well that it matters not what a man claims to be, or what position he holds in society, if he does not fully fulfil his promises—does not come up to your expectations as an individual; that the work that you anticipate, or at least expect to accomplish, is a failure perhaps from beginning to end. And I will here lead your minds to one thing. You have all been disappointed in your expectations as to individuals. You have looked forward for certain efforts in certain directions, and have almost always, when your expectations have been the greatest, been disappointed. Now, why is this? you may ask yourselves time after time, and yet your souls get no satisfactory answer. Let me say to you that there are forces acting upon every created being; and when your disappointments one after another another come to you, they have the effect of strengthening your individuality—they cause you to understand that you must rely upon your own powers for every benefit, almost, that you receive. It is simply a breaking down of tyrannical power, and building up, creating a condition for a system that will be universal. Men as individuals are not to be bowed down to and made gods or tyrants; but will be looked upon as all alike, each one possessing within his own organization the power to be good and noble—to be degraded and low, or to stand in the centre between these two conditions, and either gravitate to the one or the other. Now, I do not stand here to condemn any of the events of to day; but I do come to you, telling you that there are great changes arising in your journey through life—that there is a system that is so complete in itself, that individuals will live to enjoy their lives in a manner that it is impossible for you, with the experiences that you have had, to comprehend or understand that this condition is coming to society in less time than any individual expects or hopes to see. Now, I often control mediums, and try to give some thoughts that will give individuals an opportunity to reflect and improve themselves; and to day I see that you are working in the right direction. You stand up for your own individuality, desiring other individuals to become free, and that is one of the grandest platforms on earth. Now, when I work, it is with a will, and I never feared any enemy; and to day I hold the same kind of spirit, working, as I understand, for the benefit of the human race; or at least working to make a government perfect enough for human beings to live under. But I did not always work, while it's my physical organization, to the entire satisfaction of everybody; neither do I expect, to day, to control this instrument to please everybody, or every reader of your paper. But I ask every individual to be true to him or herself, and if readers scorn what I say, do so honestly; and if they appreciate, let them do the same. For it is through individuals coming out and expressing themselves, that conditions arise and develop to bring them into truth. Even if a man is in error, if he is in earnest in that error, and the powers that control and surround him see a necessity, they will then make conditions for that individual to see the truth, and will use double exertion to bring about that event; but when they see a spirit of hypocrisy in individuals, some spirit forces seem to think that every effort they make is in the wrong direction; and it is only such spirits that wish to control and lead the mind astray that influence or guide such individuals. So it behoves each one of you to be true to yourselves. Stand independent enough to express your sentiments openly and above-board, without fear or hindrance. No man is less entitled to be respected by others for being himself, and obeying the honest convictions of his soul. Charles Sumner.

CATHERINE DE MEDICI,

In coming here I find an entirely different condition from that which my own material existence was, and I am fully aware that there is not one here who is an admirer of my character. But that does not change anything of the past: and it is, perhaps, as much for my own benefit as yours that I am here. I find in this organization no limit to thought, and no power to hold on to any old ideas; therefore, I must necessarily express myself a little according to the instrument I use. When I held my own physical organization, and acted through it, I was allowed almost unlimited power. To say that I abused that power, perhaps would be to speak correctly; but while I used my own organization, I did not understand it in that way. The force that surrounded me then, directed me in the course in which I moved and lived, creating a great deal of misery. I think, perhaps, I did some little good, because any person that is earnest and true to what they conceive to be right, sometime or other, in their physical life, will do work that will aid in the progress of humanity, even if wrong. And although I was ignorant of having accomplished much in that direction, I feel now that my physical organization was as great a necessity to humanity as that of any other created being; for it has been through a continual change of events and forces that you are to-day brought into a condition to understand us when we control the human organization to express our thoughts. Now, as I stand here, conveying thought to you through another's brain, I do not condemn myself for the past. But, when free from this organism, I have undergone many tortures for the acts I committed in physical life. I find, however, something very good to me, by looking through an organization that seems to be able to comprehend that all created things are of use; and that the errors of the past can be made of benefit to humanity in the future. I am not at all as free as I would like to be; because I cannot hold an organization to be as I was; and if I could, I should perhaps betray my own character and create considerable of misery. But I am here now to work out an entirely different condition of things. I appreciate the labor that you are doing, and feel an interest in having the whole world to know what a great effort you are making to give us conditions to express our thoughts, and assist humanity in the work of reformation. Now, when I possessed my own physical organization, I compelled people to think, or at least to pretend to think as I did, or it was misery for them; and sometimes it was the cause of their ceasing to exist in their physical forms. But one thing was impossible. I could never destroy the spirit, and many returned and caused greater misery for me than I did for them. Now, I am so anxious to see some way open for all spirits to return and take hold of an organization as I am doing. I am anxious to enter all the churches and give them the full demonstration of the power we possess, that they may cease committing errors and go to work doing good. From my labors and experiences, I find within myself great capabilities of doing good in the future. It was a long time that I allowed myself to be held in the grip of superstition and ignorance; but to-day I stand out free, and ask you to look upon the errors of my physical life with as much sympathy as it is possible for you to do; and to look forward with the hope, that in the future I may undo the errors of the past. Now I am holding an organization that has no cruelty in its composition—no desire to destroy—no feeling, or desire to have her will obeyed—and it seems something beautiful, after years of bending and cringing to my own narrow conceptions of truth and right, to come in contact with something that seems to hold no prejudice, and that holds a desire for universal good. I will leave you, feeling I have been so much benefited that I will be anxious to return to you many times and work with you in this important work that you are doing. Each one of you possesses the power to do much good—and each one of you is liberated from superstition and ignorance, or at best you do not feel disposed to do down to any creed or form, and are independent beings; and you have reason to be grateful that you live in such a wonderful age. Catherine de Medici.

[We take the following concerning Catharine de' Medica, from Chamber's Encyclopedia.—Ed.]

Catharine de' Medici, the queen of Henry II. of France, was the daughter of Lorenzo de' Medici, Duke of Urbino, and was born at Florence in 1519. In her fourteenth year, she was brought to France, and married to Henry, the second son of Francis I. The marriage was a part of the political schemes of her uncle, Pope Clement VII., but as he died soon after, she found herself friendless and neglected at the French court. In these circumstances, she conducted herself with a submission which seemed even to indicate a want of proper spirit, but which gained her the favor of the old king, and in some measures also of her husband. It was not until the accession of her eldest son, Francis II., in 1559, that her love of power began to display itself. The Guises at this time possessed a power which seemed dangerous to that of the throne, and Catharine entered into a secret alliance with the Huguenots to oppose them. On the death of Francis II., in 1560, and accession of Charles IX., the government fell entirely into his hands. Caring little for religion in itself, although she was very prone to superstition, she disliked the Protestants, chiefly because their principles were opposed to the absolute despotism which she desired to maintain. Yet she sought to rally the Protestant leaders around the throne, in order to remove the Guises. This attempt having failed, and the civil war which ensued, having ended in the peace of Ambroise, highly favorable to the Protestants, she became alarmed at the increase of their power, and entered into a secret treaty with Spain for the extirpation of heretics; and subsequently into a plot with the Guises, in which at first only the murder of the Protestant leaders was contemplated, but which resulted in the fearful massacre of St. Bartholomew's Day. This event brought the whole power of the state into the hands of the queen-mother, (Catharine) who boasted of the deed to Roman Catholic governments, and excused it to Protestant ones, for she now managed all the correspondence of the court. About this time she succeeded, by gold and intrigues, in getting her third son, afterwards Henry III., elected to the Polish throne. But her arbitrary and tyrannical administration, roused the opposition of a Roman Catholic party, at the head of whom was her fourth son, the Duke of Alencon, who allied themselves with the Protestants. It was very generally believed that she was privy to the machinations that led to his death. When, after the death

of Charles IX., Henry III. returned from Poland, to be king of France, his mother still ruled the court, and had the principal share in all the intrigues, treacheries, and political transactions of that woful period. Having betrayed all who trusted them, she and her son found themselves at last forsaken and abhorred by all. The League and the Guises had no more confidence in them than had the Protestants and Henry of Navarre. Vexation on this account preyed on the proud heart of the queen-mother in her last days; and amidst the confusion and strife of parties, she died at Blois, on the 5th of January 1589, unheeded and unlamented. Her ruling passion was ambition, and to this she was ready to sacrifice everything. Her unprincipled policy had almost subverted the French monarchy; her extravagance and luxury exhausted the finances of the country. Her influence was powerful in increasing the demoralization of the court and of society. She unscrupulously employed beauties of her train to corrupt men from whose power she apprehended danger."

It was the spirit of this ambitious, unscrupulous and cruel woman, who comes back to earth indicating so strong a purpose to use her undoubtedly great force of character, to advance the interests of humanity in the most commendable manner she proposes. It is to us most gratifying that we have it in our power to co-operate with such returning spirits, in enabling them to be heard by the world. Grand indeed will be the harvest of usefulness from our humble efforts to open wide the door for spirit return, should the spirit work go on, as its now doing, yet a little while.

LADY CATHERINE GORPON BYRON.

I did not know when I came in here that I would have any power to speak, but it seems I have, and I will say, Good morning; for I do not want to forget common politeness, although I use an organization very different from my own. You are looking forward to one communication after another, and are sometimes astonished at the individuals that come here; but I do not think you are any more astonished than we are at what we can do, because we had not the same opportunities you have to learn and be wise in regard to these things. I do not know that individuals are to blame for being ignorant when they have no opportunity to acquire knowledge; and as I am old, and anxious to be doing something that will be of some good, and not exactly knowing how to do it; I have come in here to desire you to make an effort in direction to assist every one that comes to accomplish some important work. Now I was looked upon, by many people, as being something very superior, and by some people as being a perfect devil—that is, I had a disagreeable temperament—and anybody that is controlled by temperament knows a little of what I had to endure when I held my physical form. And, since I am freed from a physical organization, and have had an opportunity to grow and learn, I do not feel that necessity of making myself disagreeable and trying to bring everybody to my views; for I find the less you have to do in trying to make other people submit to your will the happier you are. That very force that appears to be tyrannical, acts upon the human mind, and makes it rebel, for there is something in the human soul that desires complete freedom, and must have it to have pleasant conditions. And I am anxious that every human being should learn this, that if they take care to do their own duties, live true to themselves, and are just, pure and good men and women, they will find they will have as much work as they will be able to accomplish satisfactorily. I have found that out; and none of us come here with the spirit or desire to compel any one to believe as we do. We come as instructors, giving light for people who are willing to receive it; and if it is disagreeable to them, we would much rather they would refuse to entertain it. Almost all honest individuals have the power to reason; and it would be well for them to take up almost every kind of literature and improve themselves and let their judgment decide which is the true and better way, because that would lead them in the right direction. People desire to be happy and to live understood; and if people once come to understand Spiritualism, they will know that when they lay off the mortal form they will be appreciated and understood. There will be no misunderstanding then about their own identity, and if they are good and beautiful, it will not be hidden from the eyes of spirits, and if they are dark and gloomy, it will be just as visible. As every individual desires to look beautiful to others and themselves, the work of doing good is the best thing they can do. I do not mean, in professing and claiming to do an important work, but by reaching out your hand and accomplishing as much good as possible without pretending. The world in the past was all pretension. To-day there is a view of liberty running through the human soul, so that no one seems to be desirous of abusing their rights or to hold other individuals subject to their wills. This thing is growing and the spirits of men will eventually throw off the yoke. You will be astonished when I tell you my name. I do not claim to have given an important communication; but some events attracted me here to-day; and some time in the future I will return and give you another communication. I am Lady Byron, mother of Lord Byron.

We can find no mention of Lady Byron, except in connection with her distinguished son, Lord George Gordon Byron, the English poet, and not much even in that connection. We take the following from Chambers's Encyclopedia:

Lord George Gordon Byron, a great English poet, was born in Holles Street, London, on the 22d of January 1788. He was the only son of Captain John Byron, of the Guards, and Catharine Gordon of Gight, an heiress in Aberdeenshire. Capt. Byron and his wife did not live happily. Domestic peace perished in the conflict of their ungovernable tempers. The husband's habits were profligate in the highest degree, and the wife's fortune was soon squandered in the debauch and at the gaming table. Separated from her husband, the lady retired to Aberdeen, with her little lame boy, whom she passionately loved, her sole income at this time being about 130 pounds per annum. In his eleventh year, Byron succeeded his grand-uncle, William Lord Byron, and mother and son immediately left the north for Newstead Abbey, the ancient seat of the family."

To what age Lady Catharine Gordon Byron lived, we have not been able to ascertain. We

presume, however, she survived her moody and erratic, but brilliant talented son. Speaking of her most marked characteristic, a writer in the Encyclopaedia Britannica says:

"His (Byron's) mother, Catharine Gordon, heiress of Gight in Aberdeenshire, was a fitful and passionate woman, who knew no stable halting-place between the extremes of indulgent fondness and vindictive disfavor. * * *

"His (Byron's) mother, whose notions of discipline consisted in hurling things at him when he was disobedient, had no authority over him."

It was no doubt to these outbursts of passion the spirit refers, which she now as a spirit realizes was all wrong. The communication is surprisingly characteristic of the earth life and spirit experiences of this mother of the brightest genius of the present century.—Ed.]

HENRY LATHMAN.

(Louisville, Kentucky.)

I have lost none of life's interests, and it is with pleasure I once more hold an organization to express my thought. When, in the early days of my childhood, I looked out on nature and saw such a variety of manifestations, I lost the power to give expression to my thoughts, and drank in all the beauties that surrounded me; and to day, when I approach you, it is almost with the same feeling. There is so much that is beautiful in life; and when man learns that he can make everything in the world an instrument of use and pleasure men's hearts will cease to grow sad—men's hopes will lead them on to greater victory over themselves, and make life's journey complete. Out of a condition that seems to be one of doubt, there will be some permanent good gained. You have not a knowledge of the forces that are working around you, completing, or at least making conditions for you to complete your lives in the best way and manner possible. I am not here to preach to you, or to expect you to believe in anything more than yourself. I do not lay out any line of action for any individual, for that line was laid out before I spoke through this organization. Events arise, one after another, with such rapidity that men scarcely know where they stand, or what to-morrow may bring forth. To me, looking on this great variety, I see but one result to come from every condition that exists—I see but one result to come from all the surroundings or forces that tend to move humanity; and that is a condition for men to acquire knowledge independent of superstition, or independent of any law that men have made to control their fellows. When the human mind is entirely free from fetters, its possibilities are unlimited. You are looking forward to events, and no one feels completely satisfied; fear seems to dwell in every breast that those events will not be as they desire. Some feel a doubt, but know that if justice is done, each life will be complete; and we are here to give you the assurance that our efforts are exerted in your favor, that we want each one of you to receive justice of the hands of men. And if it is possible for us to wield our power to any extent in the direction that seems to be so formidable, we will concentrate every force in that direction, and use it for the best of purposes; and you, from past experiences, know how completely we can work out a system, and fulfil it. Let that give you hope and strength—let that take care and fear off your mind. You need not grow old and haggard, for the future will bear abundant fruit. And as life is eternal, and as the law of justice is now being wrought out through humanity, no man or woman has reason to fear, for although battling, and seeming to hold an antagonistic power, one against another, each one is bringing about a condition of justice, where love and mercy will unite with all the principles that make up man's life and complete man in his physical form. You need not suffer—you need not bow down to any power—but you can be lifted up by universal liberty, and your souls go out and receive strength and nourishment from invisible forces—each one striving in some way to make a condition for your happiness. You may expect wonderful events, and that in a very short time. The battles that have been going on, and seeming to continue, are likely to cease and the hopes for joys of your souls fully realized. Henry Lathman, Louisville, Ky.

THEODORE LIGHTCAP.

(Near Belvidere, N. J.)

I am not feeling exactly right this morning. [You will feel better soon.] I would like to have a chance to travel around a little, but the General (Dr. Franklin) says that after we come here we will hear that we cannot do anything but talk, and we are not to go anywhere or do anything that is contrary to the law that is laid down. Because, he says, we cannot take the medium where we want to go, and if we could, it would not do any good anyhow. Ques. Where would you like to go to? Ans. Up the country some where, but I don't know how to get there. You have been to a place—I know where it is but I cannot get it into this head some how, I am so bothered. You know where Allentown is? [Yes, I do.] It is not a great ways from there I want to go, but it bothers me when I try to think. I do not see that I can say a great deal that will do you any good, but I feel as if I must get some where to get better, and I went to the Doctors, and they did not seem to do me much good. Ques. What is the matter? Ans. I don't know, it is a general weakness. [You will feel strong after you leave here.] Why I begin to feel better now. I didn't come in here to say anything for I don't know how to talk like some people. Ques. You liked to think a great deal didn't you? Ans. Yes, but I don't have any way of telling what I thought. [You have been brought here this morning to make you strong, so that you can go to work in spirit life and help other spirits there. You can make them well. Spirits cannot be benefitted by doctors. No spirit has a right to be sick if they know they need not be.] I don't think it is right if people can be cured, not to cure them. [We make conditions here so that all who possibly can come, can have the opportunity to do so; for we know you will all go back and help to do the work that is to be done there.] I am much obliged to you for trying to cure me, for now I do not feel sick at all. I am very glad indeed. [You will feel strong, cheerful and happy, and spirits who used to see you in your weakness will know that they can all be cured.] Can I bring them all here? [Yes. Those that cannot control can come and look on and learn from seeing others

cured how to cure themselves.] There is a crowd here looking on. They laughed at me when I came, but they wont laugh when I go back. Now I have found out that place. It is near Belvidere, Warren County, N. J. I just a kind of got mixed. I guess there must have been something the matter with my head, as I felt bad. [I suppose you were feverish when you went out. You will not know yourself from this time on. You will be another man.] I wish you would stay here all the time and let me bring as many spirits as I could, for it is time that people got cured over there. I am not going to ask any more until I fetch some other people to be cured, for you just ought to see how they are held. Theodore Lightcap.

PETER GOODYEAR.
(A spirit of Revolutionary Times.)

I am overcome when I once more take hold of an organization to express thought; for it seems as if this is the avenue through which I must act to reach humanity. I must use such means as are presented to me. Now is the time for each mind to study out its own capacity, to learn whether it possesses the power to work out the great problem of life alone—whether it can drink in from every source knowledge, truth and justice, is a question that must be taken home to every progressive mind. Now I am looking—and looking intently—for some change to come, when all the sorrow and all the miseries of human life will disappear, and men will have an opportunity to develop their faculties, with a positive knowledge that care and want are not in their pathway. And this is one of the motives that brought me here to day, to try in some way to incite every individual to learn wisdom from past experiences, and to make conditions equal to what we, ourselves, are endeavoring to accomplish. We cannot act on a physical organization without the consent of the individual, or if we do we naturally make a worse condition, and retard the work we are so anxious to complete. Men need not feel afraid that minds that have passed into another state of existence—that work and act—are going to do anything to destroy or break down a condition of happiness for themselves; and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy until that condition exists upon earth, we ask you be doubly earnest in the work. We are not working for the overthrow of the government—we are not working to break up a condition of happiness for the human family—and if all the ecclesiastical powers of the earth would congregate together to listen to our voices, they would hear nothing from our lips that would destroy the interests of humanity. But when they come to hold us to creeds and formalities, we say: "Go you hence," for all the misery of ages past originated through that source, and you see the effects of the trailing serpent to-day. And it is for this reason that we approach humanity, in perhaps, what the ecclesiastical powers would call a devilish manner. We approach them with the expectation to liberate them from superstition and restraint of all kinds. What is the freedom of the human soul? Freedom does not convey to the mind of an individual a condition of misery—it does not convey to the mind a condition of suffering, mental or physical; and when we come to you, it is for the express purpose of trying to break down the control that has always held you, and as it is impossible for spirits to be entirely free and happy

(Continued from the Eighth Page.)

the benefit of reading these in their own language, and I was the first that really brought this about. But I was struck with a copy of Luther's revision, or a copy from the Latin which I read. Now, Martin Luther was a great priest and philosopher and none knew better than he, in spite of his exhortations to the contrary, that Jesus Christ was a myth, and Apollonius of Tyana, the real saviour of the Christian New Testament; but as the century was dark in which he lived, he shaped a reform at best he could, under the circumstances. For if he had acknowledged the truth, he would have been instantly sacrificed to popular fanaticism; and at his death, he left papers certifying to what he really did know, in regard to the Christian Scriptures; and it was these papers that made the various schisms after his death. But from the days of Eusebius this Christian myth Jesus had such a hold upon the popular mind that it was impossible, for fear of death, to offer any fact in relation to that myth; or in rebuttal of the life, adventures, and character of Jesus. These reformers, seeing very little difference between Apollonius of Tyana and Jesus the myth, said it made no difference whether the myth was accepted or the other—it would all be rectified in the future spirit-life; and this has been a fatal mistake for centuries, and one which will require all the gigantic efforts of materialists of the present day to free themselves from, because they have been cheated, defrauded and deluded by those who ought to have been the true friends of mankind—namely the priests. But I, in my day, could not state to those who came under my instruction, what I really knew in regard to the astrological formation of all religions; and therefore spoke, at several times, with the hope that it would be understood in an allegorical sense; but there were few who had the patience to follow out what I suggested to them. As a spirit, I would say, that the German materialistic orders of to day, would never have met with the progress they have, if Jesus of Nazareth, the myth, had been set before the people in the real life and adventures of Apollonius of Tyana. They would then have had a substantial historical basis to point to, whilst to-day, they, (the Christians) have none; and therefore they throw themselves open to the opposition of materialists and the destruction of true Spiritualism. This much for myself, with the hope that it will do good. [It will do infinite of good.]

[We translate the following concerning Christian Thomasius from the Biographie Generale.—Ed.]

Christian Thomasius, son of James Thomasen Thomasius, was born at Leipzig in 1655, reared under the direction of his father, in the study of the works of Grotius and Pufendorf. Dissatisfied with the method then followed in Germany, he had some sharp controversies in relation to the teaching of the Roman law. His triumphs obtained in these disputes argued his ambition and gave him a taste for polemics. After a short residence at Frankfort on the Oder, he returned to Leipzig to pursue the profession of law. Paying little attention to judicial forms, he treated affairs of justice according to the abstract rules of right and morality. His conduct not only surprised the legal profession, but they regarded him as a dangerous man, when, on being appointed professor, he announced his intention to overthrow the old plan of studies. Among his other innovations, the boldest was to proscribe the Latin tongue, the only language that was used in the schools. He, however, was far from foreseeing how this departure would one day prove advantageous to German literature. His clear perceptions, his profuse diction, and especially his critical talent, contributed to give great renown to the young professor. In 1688 he undertook the editing of a periodical work which, by its causticity, became a new brand of discord between his enemies and himself. Perceiving the bad effect produced by the first numbers of the publication, Thomasius declared that, if he was permitted to continue it, he would henceforth labor only to instruct them. This protestation did not satisfy his rivals. They sent their complaints to Berlin, where the journalist found a protector in the person of the grand maire of the court, the Count de Haugwitz, who was amused with all these pedantic movements. Rendered strong by this support, Thomasius abandoned himself without reserve to his satirical humor. He wrote the life of Aristotle, introducing in it all the anecdotes by which Patrizi had blackened the memory of that philosopher. He also gave a version of a fragment of the metaphysics of the Stagirite, a fragment rendered ridiculous by the scrupulous fidelity of the translator. These productions and the personalities which he continually indulged in, excited new clamors. The clergy of Leipzig intervened in these discussions, and they had influence enough to cause Thomasius to be banished from the town. The latter went to Halle, where he soon received a brevet professorship. The fury with which they had persecuted him, so far from injuring him in public opinion, only made him more popular. His lectures attracted a large attendance, which served as the nucleus to the University of Frederick, founded in 1694. With the chair of jurisprudence in view, Thomasius recommended his attacks, which had a great influence on the progress of the human mind in Germany. Placed at the head of the University, of which he might have considered himself the founder; honored with the esteem of his sovereign, who had conferred upon him the title of privy counsellor; and generally respected for the extent of his knowledge, he died at Halle, the 23d of September, 1728. An indefatigable and fluent writer, Thomasius would have been of greater use to his countrymen, if, in attacking the scholastic vices, he had known how to moderate that passion which rendered him incapable of allowing either equity or reason to govern his judgments. Aspiring only to the approbation of the multitude, he employed only the forms, and quite often the most common arguments, which gave to his discussions a common place character, and almost unworthy of philosopher. To his contempt for profound speculations, he joined the most complete indifference to precision of language. It is true that no one before him had attempted to bend the German language to the needs of philosophy. This consideration should be an excuse in part for the style of this author, bristling with foreign words. But in misconceiving the connection which exists between ideas and the signs that express them, he proceeded in an opposite sense from those who are called upon to produce a useful innovation in the sciences. Thomasius had a passion for being considered original; this led him into several absurdities, in

departing from the most frequented routes. He maintained, for example, that according to natural right, it was not essential to marriage, that eternal vows should be pledged, nor that the wife should consent to live dependent upon her husband; that it is the positively divine right which has ranked indissolubility among the necessary conditions of the conjugal knot; that according to the same rational law, it cannot be proven that concubinage, prostitution, incest and polygamy are prohibited actions; nor that burial of the dead is obligatory, etc. Notwithstanding these singularities, the Germans ought to respect the memory of a writer, who struck the first blows at the enslavement of thought, and who led them to perfect their language."

Space will not permit us to give the titles of the forty-eight distinct works of which Thomasius was the author. I will only give some of them which bear upon religious topics, as he mainly refers to that department of literature. *Disputatio Juridica de Injusto Pontifici Pilati Judicio; Historia Sapientiae et Stultitiae, sive opusculum et excerpta varia theologicis-historico-philologica:* "Institution of divine jurisprudence, with the principles of natural law and the rights of the people," "Reasonable and Christian thoughts, but without excess of devotion and reflections on different points of philosophy and legislation." Such were some of the subjects which he treated of. It was the spirit of this learned and sturdy champion of free thought who gave that communication, beyond all reasonable cavil or doubt. It was given through the lips of a man who never heard of Thomasius, to a man who was equally ignorant of all concerning him, and taken down, literally, by a stenographic reporter, who was equally ignorant that such a person had ever lived. The reader can see and judge how characteristic the communication is, of such a man as history says Thomasius was.

The spirit speaks of Luther's revision of the Bible which was translated from the Latin, and testifies that in that work there was evidence of the fact that Jesus Christ was a myth, and Apollonius of Tyana the real Saviour of the Christian New Testament. More than this, the spirit of the learned Thomasius testifies that Luther left writings certifying to the same fact among others which caused such a conflict of religious views after the death of that great reformer. The spirit further tells us that Luther and his followers said, that as they saw so little difference between Apollonius of Tyana and Jesus the myth, they did not feel warranted in undertaking to destroy the Christian delusion which was set on foot by Eusebius, in the beginning of the fourth century, and was continued until the time of Luther, when it became so firmly rooted in the popular mind, that even the sturdy and fearless Luther did not dare to give what he knew to be the truth to the world, and satisfied their consciences by remitting to the spirit life the correction of the errors of the mortal life. This the spirit tells us was a mistake; but is it not a mistake that is being repeated by those persons who, claiming to be Spiritualists, are just as ready now, as was Martin Luther and his fellow reformers in the 16th century, to cling to the Christian myth, against fact, reason, and truth. Thomasius tells us that, one hundred years after the time of Luther, he could not state what he knew in relation to the astrological formation of all religions, but was compelled to be content to hint at that fact, and to hope that the time would come when the allegorical meaning of them would be understood. But the most significant statement is where the spirit reminds the Christians that had they set before the people, Jesus of Nazareth, the myth, in the real life and adventures of Apollonius of Tyana, they would have silenced the prevalent Materialism of Germany. If we must have an "Elder Brother" and "Master," as Spiritualists, we decidedly vote for the real Apollonius of Tyana, the Cappadocian Saviour, in preference to the myth of Judea, to fill the position. Reader, do you not approve of our choice as between the two? If not a subscriber to MIND AND MATTER, show your approval by helping to extend its circulation. You who are subscribers, do what you can to induce others to subscribe, thus will the truth be spread far and wide.—Ed.]

We invite the special attention of those who know the importance of the work that wise and learned spirits are doing through the mediumship of Mr. Alfred James, to his claims to their assistance and encouragement. Under the unfortunate influence of his enemies, corruptly exerted, he was for a time taken out of the work he was so grandly performing, and strip of his little savings to such an extent, as to leave him without sufficient means to resume his general work as a medium. The work he is doing in connection with MIND AND MATTER, is of a public character, and one that concerns the highest interests of the whole human family. We feel, therefore, that we are but doing an act of justice to Mr. James, in asking for him, such assistance as will make him feel that Spiritualists are not indifferent to his great merits as a sensitive for spirit communications of the highest and most unquestionable order. We ask nothing for ourselves in making this appeal for Mr. James, as we are compensating him for his special services, as liberally as we can afford to do, without a considerable increase of circulation. Assist Mr. James. He needs it and deserves it. Contributions may be sent direct to him, 1525 Camac Street, Philadelphia, or to this office, and will be promptly and thankfully acknowledged, in either case.

Spirit Remedies.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,
824 N. Penn St., Indianapolis Ind.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession; or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free, use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,

PROF. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address,

PROF. J. J. HUBER, Box 144
Mechanicsville, Iowa.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent state writing). Send locks of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

Special Notices.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. J. H. RIDDER, clairvoyant Physician, has removed from 505½ North 8th street to 729 Noble street, Philadelphia, Pa.

J. W. FLETCHER, the renound Trance and Business medium can be consulted every day but Saturday, at No. 50 W, 12th st., N. Y. city.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private Sittings daily.

DR. ANNE RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

A. W. S. ROTHERMEL; contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle St., Brooklyn, N. Y.

FRANK T. RIPLEY, 824 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 993 W. Polk street; also on Sunday at Union Park Hall, 517 West Madison street, Chicago, Illinois.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.15 A. M.

DR. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 16 E. 7th street, Kansas City, Mo.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

MRS. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprecher der Wahrheit*, N. S., Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

WE have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25cts, or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. M. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

DR. G. AMOS PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

THE Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

WE are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

J. C. BATDORF, M. D.

Clairvoyant and Magnetic Healer. No. 35 Cor. Kennedy and Foreman sts., Bradford, Pa.

#2 Send for Circulars.

MRS. C. L. BRYANT,

Clairvoyant and Test and Trance Medium. Public circles Wednesday and Saturday evenings. Private sittings daily. 455 West Madison St., Chicago, Ill.

MRS. STODDARD GRAY & SON, DEWITT C. HOUGH, will hold seances at their residence, 339 West 34th Street, N. Y. City, Sunday, Monday, Wednesday, and Friday evenings, for full form materializations, and answering written questions. Seance on Tuesday afternoon at 2 o'clock. Admission \$1.00. Sittings daily for communications and physical tests in the light; fee \$2.00. Furnished rooms for mediums and others. Meals if desired.

Vick's Floral Guide

for 1883 is an elegant book of 150 pages, 3 colored plates of flowers and vegetables, and more than 1000 illustrations of the choicer flowers, plants and vegetables, and directions for growing. It is handsome enough for the centre table or a Holiday Present. Send on your name and Post Office address, with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents. Vick's seeds are the best in the world! The Floral Guide will tell you how to get and grow them. Vick's Flower and Vegetable Garden, 175 pages, 6 colored plates, 500 engravings. For 50 cents in paper covers; \$1.00 in elegant cloth. In German or English. Vick's Illustrated Monthly Magazine—32 pages, a colored plate in every number and many fine engravings. Price \$1.25 a year; five copies for \$5.00. Specimen numbers sent for 10 cents; 3 trial copies for 25 cents. JAMES VICK, Rochester, N. Y.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Ottumwa, Iowa.

FOX & WILSON, Publishers.
D. M. & NETTIE P. FOX, Editors.
M. K. WILSON, Assistant Editor.

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecency of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. Above all this, it aims to be liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Spiritual, Philosophical and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION.

Per Year \$1.50
Six Months 75
Three Months 40

By arrangement with Fowler & Wells, publishers of the *Phrenological Journal*, the *Offering* and *Journal* will be sent now to all subscribers by Fowler & Wells, wanted, 25cts. extra must be enclosed to cover expense of boxing and packing the *Bust*. The price of the *Phrenological Journal*, formerly \$3 per annum, is now \$2, but, ordered from this office, both it and the *Offering* can be had one year, postage paid, for \$2.75 or \$3.00 for both, including premium, the *Phrenological Bust*, with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand its use.

In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamp.

Address, FOX & WILSON, Ottumwa, Iowa.

THE VOICE OF ANGELS.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, JANUARY 13, M. S. S.

*Entered at the Post Office at Philadelphia, Pa., as second-class matter.*PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS

PUBLISHER AND EDITOR

RATES OF ADVERTISING.

Each line of nonpareil type, fifteen cents for the first insertion, and half this rate for each subsequent insertion.
Business Cards and Continued Advertisements inserted at special rates.
Electrotypes and plates will not be inserted.
Payment strictly in advance.
Advertisements intended for insertion, must be left at the office by noon of each Wednesday.

TERMS OF SUBSCRIPTION.

To mail subscribers, \$2.00 per annum; \$1.00 for six months; 50 cents for three months, payable in advance.
Single copies of the paper, five cents—to be had at the principal news stands.

CLUB RATES FOR ONE YEAR.

Five copies, one year, free of postage.....	\$ 8.00
Ten " " "	15.00
Twenty " " "	30.00

This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

Anonymous communications cannot be printed in this paper. Names and addresses should always be given, which will be considered confidential, unless otherwise expressed.

DR. J. V. MANSFIELD,
THE WORLD RENOWNED WRITING MEDIUM,

will answer sealed letters at 100 West 56th St., corner of 6th Ave., New York City. Terms, \$3.00 and four 2-cent stamps. Register your letters.

Instructions to Those Who Desire Answers
to Sealed Letters.

In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language.

Office Regulations and Requirements.—
One Seance of an hour, with one person in his presence, \$5.00
One " " $\frac{1}{2}$ hour. " " " " 3.00

EXTRAORDINARY OFFER

In order to place the Spirit Communications, published in MIND AND MATTER, within the reach of every individual, we will make the following offer, to hold good for thirty days: To any person getting up a club of ten persons, we will mail the paper one month, to the ten parties comprising the club, for the sum of one dollar. All orders, to receive the benefit of the above offer, must be sent to this office before February 5, 1883. We trust those who have had the reading of these valuable and instructive communications, will interest themselves and put forth some exertion in getting up clubs, so that others may share with them in the pleasure and instruction derived from their perusal. Sample copies free on application.

"THE MEDIUM'S FRIEND" AND "R.-P. JOURNAL."
WHAT IS THERE IN NAMES?

We have published two or three communications from the friends of Mrs. Anna Stewart of Terre Haute, Ind., giving the particulars of a local controversy concerning Mrs. S.'s mediumship for obtaining written communications from spirits by means of spirit produced slate and lead pencils. Having, on two occasions, witnessed similar manifestations occur through the mediumship of Mr. W. Harry Powell under circumstances that left no doubt of that fact, we had no good reason to question the statements made by Messrs. Pence, Hook and Connor, that a similar phenomenon took place through the agency of Mrs. Stewart's mediumship. We were surprised to learn that Mr. Powell had taken exception to the occurrence of such a phenomenon through Mrs. Stewart, and had publicly charged Mrs. S. with having fraudulently simulated the manifestation. We were still more surprised, when we read in *The Medium's Friend*, a long and deliberately prepared editorial, charging Mrs. Stewart with having fraudulently palmed upon him, the editor, a spirit communication purporting to come from a spirit relative, and making that charge the basis of an attack upon Mrs. Stewart as a woman and a medium. We read attentively all that Mr. Moore wrote in explanation of his editorial course, and came to the conclusion that it was infinitely more injurious to the accuser than to the accused. As *The Medium's Friend* suspended with the same number in which the attack upon Mrs. Stewart appeared, we did not feel that any useful end could be subserved by condemning the rash, inconsiderate and disastrous course of Mr. Moore. But circumstances have since changed, and it becomes our duty to frankly state our views as to this attempt to wrong and ignore a most deserving medium.

The Medium's Friend, so-called, has been revived, and if not for the special purpose of warning upon Mrs. Stewart, and her protectors, Messrs. Pence, Hook and Connor, at least has set out with the manifest purpose to do them all the injury possible, in the estimation of those whom it can in any way influence. Our readers need not be told that we have not been biased in favor of

the prominent Terre Haute Spiritualists, whom we have named, as we have not hesitated to criticise their public acts in a way that called forth their resentment. In what we shall now say in their behalf, we claim to be equally unbiased and candid.

Taking advantage of the wholly unjustifiable course of *The Medium's Friend*, in the matter referred to, the *Religio-Philosophical Journal*, so-called, makes a renewed attempt to accomplish what it so ignominiously failed in doing, through Alf. S. Hutchinson's assistance some four years ago. The *Journal* has been in a dying struggle ever since its failure, at that time, to injure Mrs. Stewart, or her protectors in the estimation of the friends of Spiritualism. It is therefore not surprising that Col. Bundy should try to give them a dying kick, in the last moments of his expiring sheet. Under the headline, "Materialization-Transfiguration," in his last issue, he says;

"The editor of *The Medium's Friend* is having some very wholesome experience of late. He evidently expected when he started his paper a few months ago, backed by a noisy crowd, always full of talk but painfully short of money, that he would have a calm sea and clear sky. Several mediums had freely offered their services to enlarge his subscription list. Moreover, powerful spirits appeared at Pence Hall in solid flesh and blood materializations bidding him to go forth to victory. A new paper was needed. Even the scurrilous sheet in Philadelphia had failed to sufficiently puff the Terre Haute fraud. Why should the 'spirits' not come and demand a paper to herald the praise of Stewart and her 'com-

mittee.' The sheet that contains that reference to this paper, is edited by one 'Colonel' John C. Bundy, whose work for the past five years and a half, has been to fill its columns with scurrilous and grossly indecent abuse and misrepresentations of spiritual mediums, by far the greater number of whom have been ladies, in every sense the peers, if not the superiors of his own wife and mother, to say nothing of his sister if he has one now living. It is this man's approving notice that Mr. Moore has won, by his efforts to make good the work of defamation that cost his applauders so dearly. We truly pity *The Medium's Friend* when we see the bed in which it has chosen to lie down. If it ever rises from that bed in sound health we will be mistaken. But let us follow this serpent's trail a little further. Bundy says;

"Bro. Moore" (Mr. Moore how do you like the relationship?), "who is evidently an honest man" (Col. B.'s stamp of honesty no doubt) "though surprisingly fresh" (we think so decidedly), began his work in good faith, and for a time all went well. Difficulties soon disturbed the dreams of our brother. The guileless Anna did not object to his entering the cabinet with her, but our brother soon found many of her materializations were only transfigurations. Some of our readers may not understand this, and we will try to explain the difference. In the former you see the spirit and cannot detect with the naked eye that it looks like the medium" (does Col. B. intend to be understood that if his "brother" Moore's eyes had been covered and not naked he would have seen the medium and not the spirit? it would seem so), while in the latter the medium appears in too strong a light, or puts on her spirit robes so carelessly that you can see the gentle Anna beneath the angelic garment she wears. This twofold phase brings many curious experiences at Pence Hall. Sometimes a gray haired veteran travels a long distance to meet his departed wife or lover. He wants her to come back and caress him as she did in the happy days of yore, but unfortunately the conditions are not favorable for a genuine materialization, and so these veterans get all the caressing by transfiguration they have paid for as materialization."

It is just such infernal, dirty slanderous scurrility and blackguardism at the reputations of women, as this that has been the most conspicuous editorial characteristic of the *Journal*, since the assassin's bullet placed the brute that penned that assault upon Mrs. Stewart, in control of that disgraceful publication. That any person claiming to be a friend of decency should give the least countenance to such a wretch, is shameless hypocrisy. As an answer to this lie of the brute and blackguard Bundy, read the letter of J. C. Batdorf, M. D., in another column. Bundy, whether ignorant as to the nature and character of the spiritual phenomena of which he pretends to teach, or whether knowing the truth of the spiritual transfiguration of mediums, pretends that mediums are more responsible for that phase of spirit manifestation than for spirit materialization. He insinuates, the meanest method of assailing the character of a respectable and virtuous woman, that she, pretending to be under spirit influence frequently feigns spirit relationship with the visitors at her circles, and so pretending, caresses her male patrons. If this editorial beast had ever visited a circle of Mrs. Stewart's, and had been caressed by her in that manner he would have some excuse for charging her with indecent behaviour at her seances. But he has no such poor excuse for his base and infamous imputation of dishonesty and indecency against Mrs. Stewart. Is it not about time that men and women who have any interest in Spiritualism, and who desire to relieve it from the wholesale and groundless slandering of mediums, should set their faces against the whole Bundyite fraternity, whose whole aim and purpose, as manifested by their acts, is, to seek to furnish the ignorant and prejudiced public with reasons to hate and oppose what they know to be true. People calling themselves Spiritualists sometimes write, asking us to allow this infamous slandering of mediums in the name of Spiritualism to go on, under the foolish, if not much worse, idea, that peace within the ranks of Spiritualism would

then reign there. Such a peace would be worse than death. Already has the cry of fraud against mediums, been carried to such an extent, by men and women professing to be Spiritualists, that the word Spiritualism has become a term of reproach. When papers published in the name of Spiritualism, make it their business, as the *R.-P. Journal* has done, and as *The Medium's Friend* is beginning to do, the question becomes serious whether it is right or reasonable for Spiritualists to ask mediums to make themselves the targets for such journalistic malice and hostility. This nonsense, if persisted in and encouraged, will make an end of Spiritualism, and it ought to end rather than to be made the excuse for slandering, persecuting and injuring mediums. The persons calling themselves Spiritualists who cannot see this, and who in any way encourage or countenance it, are either fools or knaves, and are a disgrace to the cause they profess.

We have never had the opportunity to attend the Pence Hall seances of Mrs. Stewart, but notwithstanding the effort of the *Journal* and *Medium's Friend* to injure her character in the public estimation, we have no reason to doubt or question her claims to public confidence and respect. Indeed she stands all the higher in our estimation as a medium, because of the persistent public attacks made upon her. No mediumistic fraud would call down upon herself the malice of John C. Bundy and his Bundyite followers. It is only such mediums as Mrs. Hull, Mr. and Mrs. Bliss, Mr. and Mrs. Holmes, Mr. James, Mr. Bastian, Mrs. Richmond, Mrs. Reynolds, and Mrs. Stewart, that are made the targets of Bundyite malevolence. With Spiritualists who know these assaulted mediums, and who have had ample proof of their mediumship, no amount of Bundyite lying can injure them. Not so with the ignorant and prejudiced public; and it is just there that the harm is done. It is to pander to that ignorance and prejudice that Spiritualism is being betrayed by such attacks as this one on Mrs. Stewart. It is a suicidal course, and this *Journal* and *Medium's Friend* will find very speedily.

HUDSON TUTTLE SURRENDERS AND SITS DOWN WITH HIS KING.

Under the title "With Myself," Hudson Tuttle, in last week's *R.-P. Journal* writes, among other things as follows:

"Hard and uncompromising experiences, how they have moulded our character and made us happy or miserable. We met with selfishness where we expected unselfishness, and our devotion has been made a scoff. When we have trusted, the trust has been betrayed, the love and devotion we poured out in fullest measure has sunk into the arid sands and left no green memory, only a wasted desert. Where we have looked for assistance in some dark hour, ingratitude has snarled at us. We have sought to be just, and have been crushed by injustice. We have sought to love our enemies, and they have blasted us with the fiery tongue of slander. Friends whom we trusted, as true, have proved false. Those we idealized and ennobled, how ignoble have they proved on the day of trial."

"We have wearied of the strife, the pettiness, the selfish conflict, and feel alone in the teeming throng; alone and lonesome with no one on whom to rely but ourselves. There has come a consciousness of weakness or of strength. We have been overpowered with the feeling of utter inability to meet the requirements made upon us, and were ready to faint beneath our burdens, or have received a strange strength and power, when we have found that nothing would be given us from without. This rude breath destroys when it makes us morose, vindictive and revengeful; when it weakens the finer faculties, blunts our susceptibilities, and quickens our suspicions and selfishness. But it may have the opposite effect. As the blood with a rebound reacts against the biting north wind, so this antagonism may effect a reaction, which will intensify all the good and noble faculties, and sweeten the character with the benediction of love. Truly great and happy are those who thus out of the poison flowers of strife, extract the honey of peace and joy. They have reached the goal of rest."

"Why should the tongue of slander, the subtle insinuation, the open falsehood trouble us? Do we not know ourselves; and knowing, why be disturbed? Why stop to weep over the ingratitude and forgetfulness of friends; their weakness, their changing qualities? We have expected too much and have been brought to the reality. Do we mourn because we have reached the truth? Let all go by, fleeting and changeable as the face of waters. We remain, profiting by the changes. Stand fast, O soul, and abide thy time! The march of years and gestation of things in thine heritage, if thou so improve as to become the qualified heir. Stand fast, nor shall distrust or enmity, or disappointment make us less truthful in humanity or less hopeful of the future. What we ought to have expected has come. We should be satisfied. We went out to find better company than ourselves, when we ought to have known that when we sit down with ourselves, we sit with our king."

On reading that jumble of grumble, we involuntarily exclaimed, "What in the deuce has broken loose now?" We concluded that some one had been doing something, and a great many people had been doing everything to grumble Mr. Hudson Tuttle; and that, as a panacea, he had finally concluded to sit down with himself and imagine he was a king whose kingdom was within the confines of King Tuttle's corporeal limits, and his one subject was himself. King George III. of England imagined himself a clock, and as keeping the reckoning of time as it passed. The inconsistencies of that Jeremiad, and its strange confounding of friends and foes as equally worthy of his regal condemnation, indicates a mental commotion that bodes no good to Mr.

Tuttle, and we are surprised that he had not sufficient command of his common sense to keep such cogitations to himself. We are however still more surprised that Col. Bundy had not exhibited more discretion than to publish it. Screws in the car of Bundyism are getting abundantly loose, if there is even a tithe of the rattling which this wail of Mr. Tuttle would indicate.

In the Bundyite farce, which has been run for the past five and a half years at Chicago, Hudson Tuttle and Col. John C. Bundy have played the parts of the "Two Dromios," in a manner that has become so monotonous that the spiritualistic public have become so disgusted at the work of the two principal performers, Mr. T. and Col. B., that they are left to continue their antics to empty benches. It is, therefore, no wonder that Mr. Tuttle refuses to go on with the performance any longer. But what is to become of the farce of Bundyism, now that Hudson Tuttle has consigned it to the "damnition bowwow?" That is the question. It is hardly likely that it can be played any longer with any effect, with one of the Dromios left out. That this failure of the too long hackneyed comedy should drive so amusing an actor as Mr. Tuttle entirely from the stage, is sad to contemplate; but, perhaps, on the whole it is well, for people who are interested in Spiritualism demand something more solid and useful than farces and comedies for their entertainment, and Mr. Tuttle is hardly equal to satisfying such a demand.

But to be serious, or as serious as it is possible to be under the circumstances, are we unreasonable in regarding this Jeremiad of Mr. Tuttle as the public notification that the editorial partnership which has so long existed between Colonel Bundy and Mr. Tuttle has been anything but amicably dissolved. Says Mr. Tuttle, and Col. B. publishes it: "We met with selfishness where we expected unselfishness, and our devotion has been made a scoff. When we have trusted, the trust has been betrayed, the love and devotion we poured out in fullest measure has sunk into the arid sands and left no green memory, only a wasted desert. Where we have looked for assistance in some dark hour, ingratitude has snarled at us. We have sought to be just, and have been crushed by injustice. We have sought to love our enemies, and they have blasted us with the fiery tongue of slander. Friends whom we trusted, as true, have proved false. Those we idealized and ennobled, how ignoble have they proved on the day of trial." Hard and uncompromising experiences, how they have moulded our character and made us happy or miserable. We met with selfishness where we expected unselfishness, and our devotion has been made a scoff. When we have trusted, the trust has been betrayed, the love and devotion we poured out in fullest measure, has sank into the arid sands and left no green memory, only a wasted desert. Where we have looked for assistance in some dark hour, ingratitude has snarled at us. We have sought to be just, and have been crushed by injustice. We have sought to love our enemies, and they have blasted us with the fiery tongue of slander. Friends whom we trusted, as true, have proved false. Those we idealized and ennobled, how ignoble have they proved on the day of trial."

THE SKY GROWS BRIGHTER.

Under that heading, the *Organ of Bundyism* seeks to review the waning hopes of the Bundyite anti-medium howlers. It has the impudent assurance to set out by calling Bundyism Spiritualism—a falsehood which "the wayfaring man though a fool" would not be guilty of uttering. J. C. Bundy in last week's *Journal* says;

"Looking over the history of a few years past, we can see on every side the evidence of progress. Never was there a time when true Spiritualism had so strong an influence upon the minds and hearts of the people as now. It every where finds a voice. The press and pulpit are proclaiming it and much of modern literature bears its impress."

Now will any Bundyite hereafter have the assurance to pretend that Bundyism has anything to do with Modern Spiritualism. Their organ says that it represents not Modern Spiritualism, but "pure" Spiritualism. If Bundyism is "pure" Spiritualism, then Modern Spiritualism, is in Col. Bundy's estimation *impure* Spiritualism. No other inference is possible. By "pure" Spiritualism, Col. B. tells us, "We do not mean Spiritualism under the distinctive name." We would like to know where there is any Spiritualism that is not known by that distinctive name. Col. B. tells us it is to be found in "the pulpit and press" from whence it is proclaimed. It is the denunciations hurled at Modern Spiritualism from the pulpit and press that Col. Bundy designates "pure" Spiritualism. It is not often that that bad and foolish man raises his mask and shows himself as he is, in the manner he has done in this instance. Col. Bundy is no more a friend of Modern Spiritualism than are the blatant Christian priests, and mercenary public journalists who chime in with the *Journal* in slandering Spiritualism, Spiritualists and mediums. He has told you so in the plainest terms. Why will you not believe him when he tells you the truth? It is not often he does so. But in order that Spiritualists may have no further excuse for countenancing Bundy, Bundyism and the Bundyite "Organ," as Col. B. calls the *Journal*, we will quote further: "Moreover the rank and file of so-called Spiritualists," [This head of Bundyism has the unblushing impudence to speak of the friends of Modern Spiritualism, as so-called Spiritualists. What further insult will

he have to offer before he receives the just consequences of those insults from Spiritualists?] "has greatly improved. The long haired fanatics are rapidly disappearing." This is the way this hypocritical slanderer speaks of Spiritualists. He has not the sense to coin his own epithets, but takes them from the mouth of the blatant ignorant fools who denounce every sincere, consistent, and openly declared friend of Modern Spiritualism. This foe of truth says:

"Mediumship begins to assume a higher and better tone. The leprous brood of unblushing frauds who have walked the streets at noonday with the endorsement of the 'oldest Spiritualist paper in the World,' are less both in number and impudence."

We ask the *Banner of Light*, and the friends of that paper, how they like that infamous charge of the endorsement of the "leprous brood of unblushing" mediumistic frauds, by that paper? Have you not richly earned, each one of you, this outrage at the hands of as black hearted a traitor as was ever tolerated in any cause? Pocket that insult, if you think you can afford it; but we know you cannot. Longer submission to such insults will earn for you the contempt of every man and woman who has any regard for propriety. No canting pretence of a desire for peace will longer serve to cover the hypocrisy, dishonesty and cowardice which the toleration of insults like these must make clear. We would say to John C. Bundy, and to every man or woman who endorses and approves of his infernal editorial course towards Spiritualism, Spiritualists and spiritual mediums, who was ever in any way identified with Spiritualism that "the leprous brood of unblushing frauds" went out from Spiritualism with them, and with no one else. But hear this foul mouthed sanderer further. He says: "This organized gang of travelling mountebanks, backed by their 'organs,' seemed for the time to shadow the whole movement; but they are now growing beautifully less day by day." Well, we should say so; and Spiritualism is well rid of the whole pack of you. The "Mountebank" business, in seeking to discredit spiritual mediums, is about as defunct as their organ the *R.P. Journal*. Let there be no more jobs put up on mediums by *professed* Spiritualists, if they would not share with John C. Bundy the infamy that now covers him from head to foot. It was Judas Iscariot, they say, who, when he realized the enormity of his treachery to his friend and master, went out, fell down and burst himself asunder. Bundy proposes to improve upon Judas' plan of disposing of himself and his helpers. It is to bury himself and them so deep that the resurrection will never find them. He says:

"Our work, we are glad to see, is largely done, yet is not entirely completed, and by the help of our friends in both worlds, we propose to go on until the last polluted villain who steals the sacred name of Spiritualism to defraud the people, shall find a burial beyond all resurrection."

It is not often we find an opportunity to say anything commendatory of Col. Bundy and his Bundyite "organ," but we must say that this proposition to bury himself and all his helpers in one common grave of oblivion is about the best thing he ever thought of doing. It will be a small beginning of the atonement that he and they will have to make for their hypocrisy, dishonesty, falsehood, treachery, and deception, which they stole the "sacred name" of Spiritualism to perpetrate. Go and bury yourselves. It is the best thing you can do. If you do not do it very soon, we will do it for you. We do not want such leprous unsightliness above ground.

EDITORIAL BRIEFS.

J. WILLIAM FLETCHER's engagements are as follows: January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

Any person having liberal and spiritual books which they should like to exchange, should address F. J. Stanton, Editor of Tribune, Smyrna, N. Y. (See notice to Spiritualists.)

DR. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

MRS. ANNA KIMBALL will remain in Peoria, Ill., for a month, and organize a Children's Progressive Lyceum in that place. Her address is 502 Main street, Peoria, Ill., till further orders.

A. F. ACKERLY, the materializing medium, will make a tour through the southern states, and all arrangements to visit other cities, can be addressed. A. F. Ackerly, Atlanta, P. O. Georgia.

PIERRE L. O. A. KEELER, will hold seances in the light, at 221 West 22d street, New York, having obtained for a time, the spacious parlors of Dr. Henry Slade, at that renowned medium's New York residence. Admission \$1.00.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non-delivery.

MRS. STODDARD GRAY, and son Dewitt C. Hough, have taken the commodious residence 339 W. 84th street N. Y. city, and are holding seances for full form Materializations. They also offer superior

accommodations for Spiritualists visiting the city. Permanent or transient.

PROF. GRO. VAUGHAN, (late of Va.) the independent humanitarian of the Manhattan Liberal Club of New York, will lecture in Philadelphia on Sunday, January 14th. Subject:—"The Old and the New God." Time and place of meeting in the *Ledger* of Saturday.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

DR. WM. B. FAHNSTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnstock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass., (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonies could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

VICKS FLORAL GUIDE for 1883, has reached our table, and is the handsomest thing of the kind we have seen. It contains 150 pages and is profusely illustrated, besides being filled with instruction. Its colored plates are perfect gems of art, and as its name indicates, it is a guide, which should be in the hands of every person engaged in gardening, either for pleasure or profit. The guide will be sent free to all customers, to others on application for the small sum of ten cents. Address, James Vick, Rochester, N. Y.

We have for the past two days been attending court, defending ourselves against the attempt of Wm. R. Tice to recover from us the sum of ten thousand dollars, the result of which trial is not known to us as we go to press. This must be our apology for any imperfections that may appear in this number of the paper. With these interruptions out of the way, we will be able to devote all our time, to defending the cause of Spiritualism against those who seem determined to make it appear as infamous as possible.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

A Highly Interesting Materialization Phenomena at Terre Haute.

DEAR BRO. ROBERTS:—Having recently attended several seances given by Mrs. Stewart of Terre Haute, Ind., I thought a short account of what I witnessed might be of interest to your numerous readers. All whom I met there, including the medium, were perfect strangers to me, and as I did not give my name, there was no way by which any of them could know anything of my history. Liberty was given to all persons to examine the cabinet, before and after each seance.

The medium's spirit sister was the first one to materialize. She came out of the cabinet, leaving the doors wide open, and sang a most beautiful song, in a clear, strong voice, the medium being plainly seen the while by all in the circle, sitting in her chair in the cabinet, slowly waving her hands. This latter fact was commented on by myself and several others who sat near me. There were from ten to fifteen full formed materializations every evening, and with one or two exceptions all were recognized.

Nearly all the forms had sufficient power to step out of the cabinet and extend to their friends a most cordial greeting. One was a most beautiful lady, tall and stately, who had on a long robe of what appeared to be white satin, bedecked with sparkling jewels, and presenting to our astonished vision a scene of magnificence and

grandeur beyond the power of language to describe. She said she was the queen of *Atlantis*.

Another lady spirit came out of the cabinet, leaving the doors open with the medium in plain view, and materialized white lace, fully one yard in width and five or six yards in length. I had the pleasure of touching it, and it resembled French lace of very superior quality.

My sister who passed to spirit life in Kansas several years ago, came and sat on a chair by my side for fully five minutes, conversing with me and I holding both her hands all the while. The recognition was full, clear and beyond the shadow of a doubt. She was much larger in every way than the medium.

Two of my uncles came and were fully recognized. Both of them died in Ohio. One thirty-five years ago, the other eight years ago.

My angel boy, my son Watson, who met with an accidental death in Iowa ten years ago, came to me outside the cabinet and sat in a chair by my side and talked freely for nearly ten minutes, holding both my hands. Language is wholly inadequate to express the joy and happiness of that hour. Keweenaw, an Indian brave, a powerful healer and a member of my band, also materialized, called me to the cabinet, gave me his hand and a most cordial greeting. He is fully six feet tall, and was dressed in a very rich Indian costume. When speaking of my son, I forgot to mention that he materialized at three of the seances, and each time when he went away, dematerialized standing in the cabinet door, in plain sight of all in the circle, his head alone being visible above the cabinet floor, when the door closed. And yet this good, this grand medium has been denounced as a fraud by men of the J. C. Bundy stripe.

I am glad this highly gifted lady has a committee who are so fully able to protect and vindicate her against all unscrupulous maligners, come from whatsoever source they may. Bro. Hook is a host of himself, and like yourself, has courage to maintain the right against all odds.

Yours for truth,
J. C. BATDORF, Bradford, Pa.

Appreciative, If Not Too Much So.

Editor of Mind and Matter:

DEAR SIR:—You probably have but few more ardent admirers of the message department of your good paper than myself.

That was a strange appearance of P. Gassendi, bringing a man to your office like a machine, a Frenchman talking through Yankee lips—otherwise one machine talking through another. He is dignified, earnest, and even commanding. With his appearing, is the feeling of nearness, and the actual fullness of a personality, that is weighted with serious purposes, and reminds one of those vivid dramatic scenes often portrayed by Densmore in his "Voice of Angels." The paper is laid down with a kind of thrill that wise intelligences are about you, and with a sense of increasing proximity of the two worlds to each other and to yourself.

You have heard that smallpox has been carried across the continent by a letter inclosing a bank note, and the note containing the virus of smallpox. Better than that, but similarly—"the absorption of truth about your office," is an unseen power aside from the printed matter thereof. The spirit emanations are finer and more far reaching than the molecule of small pox. The one carries a pang, the other a benefaction. That "life is earnest" is a truth more stirring when pronounced by one standing in the doorway of the two worlds, than it is in poetry.

But the oddest message of all is that of Father Chaffelliere, who was drowned between two Indians in Lake Makego, Canada. Here is a catholic priest shunted into the next world, and at once "finds himself in great darkness, and under frightful circumstances." In less than twenty-four hours he cries out for help, "earthly aid" he says.

This man brings further proof that there is position on the other side. An up and down, a high and low, for he says, "some one haloed down to me." That he was in great darkness may be partly explained, from the fact that the hour was nearly midnight. Yet, does mundane light continue in office on the other side?

Mr. White, formerly, of the *Banner of Light*, was the friend who called to him. Probably the wailing and loud lamentations of the "Man of God" were overheard by the good Mr. White. How shattered the hopes of the priest! His doxie was a broken reed. He does not call on God, Jesus, or Mary, but beseeches aid from an honest altruistic man of earth, J. M. Roberts, whose good deeds, good words, good wishes, good blows, fitted and signalized him as the great man for such great benefaction. Forgetting former Jesuitical curses and damning anathemas, Father Chaffelliere is immediately lifted out of the abyss and made to understand how to paddle his own canoe. He goes off rejoicing.

Great Neptune! Has it come to this? This demonstration that God, Jesus, Mary, and the beads, are each and all a sham? That a departed prelate, struggling in the grim shadow of a defective life, and in the hour of palsied fear, forsakes his idols, and is saved by a live man of earth.

What a comment on religious tenets! What shall we do—laugh or cry?

A. S. HUDSON, M. D.
Stockton, Cal., Dec. 22, 1882.

Christian Spiritualism.

Editor of Mind and Matter:

Religion has been the curse of the world in all ages of human or inhuman history. Under its so-called sacred name, its blind dupes have committed the most blood curdling atrocities on each other as well as on unbelievers. This is true or history is false, as any one who wishes can see. This has been done in the light of the church, whose light we can now see is total darkness. If spirit communion be a fact, and I know that it is, Christianity is not only utterly false—but is proved to be worse still, a curse to the soul.

When I was a boy I took to religion as naturally as a cat takes to the water; much to the concern of my good pious mother, who once told me after I had attained to man's estate without having hunted up Jesus, that seeing me in hell would constitute her chief pleasure. Dear honest soul, I understood her better than she knew herself. After becoming a Spiritualist, I told her why I had become such, and told her as best I could of its beautiful philosophy—told her how father, from his home "over there," had talked with me

hours at a time, showing me that he was thoroughly conversant with my condition, temporal as well as spiritual; and requesting her to come back and see me as I felt she would soon pass over. Living some miles apart I never saw her again. In four weeks after her death, father brought her to me and my wife, through a medium who did not know of her death. One year passed by, I enquired after mother's condition. Father said he had opened the door and invited her in where he was, but she dare not obey his voice, but he said, "she begins to fear that she will never see God." When she next came to me she had found no God and no Jesus, and she said that what I had told her was true, and that she wanted to believe it then but dare not! and that she was not coming to see her children again until she had learned something.

What a statement! After an active life on the earth plane of 77 years! Disappointed spirit, she found the treasure she had fondly trusted to be only dross! But she is not alone. Millions of risen spirits are in the same condition, waiting for a Saviour who will never come; for the simple reason that he never had an existence here on earth, and consequently cannot be found in the other or spirit world. I have read thousands of spirit communications; never one of them has seen Jesus or God, unless it came from a Catholic spirit; and my own spirit friends, through perfectly reliable mediums, tell me there is no God, no Jesus, no Devil!

I have had several sittings with a medium who claims many controls of mighty renown, including the gentle Nazarene; and on one occasion he condescended to give me a scrap of his (Jesus') earth history, which, for fear of Anthony Comstock, I will not send through the mails. I quietly denied the existence of Jesus to the medium, and she answered, "Only a principle."

If Christian Spiritualists can find in Christianity any material which they think will do for a foundation for the grand spiritual temple, and rear one thereon, they will find, by and by, that they too, like the Christians, have built on the sand; and the waves that come sweeping in from the ocean of truth will undermine and destroy the foundation, and the structure, however grand it may be, will topple and fall. We want no creed, no God, no Saviour, but ourselves, and no church. There is no religion in Spiritualism, and none is needed. Yours truly,

L. O. WEEKS.

Proctorsville, Vt., Jan. 1, M. S. 35.

Editor of Mind and Matter:

FRIEND ROBERTS:—As I differ with both Spiritualists and Materialists on basic principles, please allow me a few words in explanation. I deny that a shadow of evidence can be drawn from the organic law on which existence is founded that sustains the belief that the two conditions in which everything exists (call them by any name used to designate opposite), are separate and distinct, the one sovereign, the other subject. But on the contrary, they are different conditions of the same thing, inseparable and convertible, and the belief that either does or can exist independently of the other, is the deadly enemy of the human family. For proof, see its past history and present condition. As all the arguments ever advanced never changed a truth, more evidence and less argument is what the world most needs to-day. When we have outgrown the superstition inherited from a bigoted ancestry, and are ready to apply the same law to the problem of existence, by which we solve all problems connected with existence that ever were solved, that is action balanced by reaction, of constituted elements, the higher in all cases, combinations of and derived from the lower, that problem will be in a fair way of solution. Until then, thirty-five eternities will not be long enough to solve it, as all efforts on the supremacy base only serve to complicate it. Is it not time this question of organic law was settled on a self-sustaining base and stop wrangling over derived conditions?

Yours truly,
J. TINNEY, Westfield, N. Y.

N. B.—Please allow me to say your article on the transition of D. M. Bennett is simply splendid. While agreeing with Spiritualists on a continued existence, the belief that a Supreme Being, or the supremacy of spirit over matter is necessary to that existence, has made a hell of our little world too long already.

TINNEY.

To Spiritualists.

I would like to exchange the following books on Spiritualism for works by Liberal and Free-thought authors: Angel Voices from the Spirit World, by Lawrence; Footfalls on the Boundary of Another World, by Robert Dale Owen; Future Life, or Scenes in Another World; Night Side of Nature, by Crowe; A Lyric of the Morning Land; also; A Lyric of the Golden Age, by Th. Harris; Lily Wreath, by A. B. Child; Telegraph Papers, 1 volume; Great Harmonia, by Davis, 1 volume; Spiritual Telegraph, 1 volume.

Roman Catholicism, a book of 600 pages, bound in full leather. It is a complete history of Roman Catholicism, from Constantine, 325 to 1838, exhibiting the superstitions, corruptions and tyranny of the Papal Church: with a correct account of the rise and progress of Jesuitism, Monachism and the Inquisition. Together with a full disclosure of secret designs and operations of Popery in the United States. We have a few copies of this which we send postpaid for \$2.50 or exchange.

I warrant the above to be perfect in every particular and in good condition. I have also a book entitled Woman, and a Late Edition Unabridged Dictionary. I want books by Ingersoll, the late D. M. Bennett, Darwin, or any Liberal author. Correspondence solicited. Enclose a postal or stamp. Address F. J. Stanton, editor Tribune, Smyrna, N. Y.

Testimonial.

Dr. J. H. Rhodes—Dear Sir:

I have been very much benefitted by the use of your medicines, and feel that I would like to take some more, as I have fallen back slightly since I quit using them.

Enclosed find one dollar, the value of which you will please send in lozenges, and oblige
Yours Respectfully,
SARAH B. MODA.

Môden

[FOR MIND AND MATTER.]
THE SPIRITUAL OF BIBLICAL HISTORY.BY ELIJAH WOODWORTH, INSPIRATIONAL MEDIUM.—
AGED NINETY-ONE YEARS.

1st.—Many forms of religious teachings, written in parables, types, symbols, and allegorical personifications and meanings, given in their spiritual originals.

2d.—Fetich prehistoric age or the pre-Adamite period.

3d.—The historic age—Pagan Mythology—the personified first Adam.

4th.—The priesthood, spiritual and material, filling the time probably of about one hundred thousand years—the Biblical God and Devil.

5th.—The resurrected two witnesses, and entrance into household duties.

MR. EDITOR:—If you were living in the days of ancient fetichism or in the so-called pre-historic age when hieroglyphics were only in use, you would print in that form, filling the time of about eighty-five thousand years. Or, if you were now living in the days of historic pagan mythology, when pictures were in use, called the pictorial language, which concealed spiritual ideas veiled in material clothing, or allegorical personifications, you would print in that form. This method of teaching laid the foundation for idols and idolatrous religions, and continued about sixteen thousand years, until the opening of the Gentile Christian era.

But you are now living in an age when printed letters and words are in use, in which are concealed, meanings and ideas of things, of which you are now treating, filling the time of about two thousand years, up to the 19th century—the door opened by Modern Spiritualism, never to be closed.

We would ask you, in all kindness to publish, in the columns of MIND AND MATTER, in connection with the work of your noble band of spirit helpers, this essay. We, my spirit teachers and self, will partly remove the veil which hides from sight the inner spiritual meaning concealed in the worded allegorical personifications.

In Galatians iii, 19, it is written: "Wherefore then serveth the law? It was added because of transgression" (pagan religious idolatry), "till the seed" (meaning the Christian spiritual ministry) "should come to whom the promise was made; and it was ordained by angels" (in Greek *angelos*, meaning messenger, legate) "in the hand of a mediator" (meaning letter-worded personifications). In Gal. iv, 2, it is written: "But is under tutors and governors" (personifications of things taught) "until the time appointed of the father" (meaning the spirit of eternal truth, as contained in the spiritual ministry of ancient Christianity, and as contained in the records of mytho-biblical theology).

3d.—The original offspring, and spontaneous production of all formative things are the effects of an eternal substance. This in Hebrew is called *Ruach*, in Greek *Pneuma*, meaning spirit, having being, qualified with eternal life; having five inherent passive functional capacities to wit: spirit, life, heat, light, mind and memory, existing in the form of primates or monads, which clothe themselves with psychic qualities of matter, (interpreted as soul or life—not spirit as some vainly assert, for the purpose of establishing evolution as to formative things). These are concealed in matter, called cells, molecules, protoplasm, etc., and give a distinct and separate seed life or germ to every species, and to each variety of those species; thus producing a qualifying effect on matter for growth or evolution, either animate or inanimate, from the solar orb, through varied formations, up to their crowned head, called man, male and female, in dual formation, being entities—the soul material and external, and the spirit internal.

4th.—The fetich prehistoric age was the reputed innocent nakedness, of the morning of the historic age of pagan mythology, the personified Adam and Eve.

The Pagan historians, when referring to the prehistoric fetich age, (in Greek called *Erebus*, meaning night, or the mental darkness and ignorant innocence that reigned in the fetich world) so described it. This period continued for about eighty-five thousand years; during which, the people offered, in their religious ceremonies, as a sacrifice, the blood of human beings to appease, or please their God, called Omri—saying after shedding the blood of their innocent victims: "O, sacred Omri," (the fetich god) "we consecrate the blood of this innocent one unto thee. Grant that it may appease thy wrath, and let thy favors return once more unto thy people." Then the priests threw the remainder of the blood upon the heads of the people congregated at the base of the altar. (See *Olive Branch* for June, 1882, as related by G. A. Fuller under Spirit control). All this was performed in innocence, called Adam's nakedness, (not literal nakedness as foolish priests assert.)

We also quote from MIND AND MATTER of Sept. 23d, M. S. 35, in which is a communication purporting to come from a pre-historic spirit, who gave the name of Muschu, (meaning, in the Teutonic dialect, revelation, or that which informs.) That communication came from a spirit personator of a pre-historic spirit, perhaps from an English scholar, who was well versed in the literature of antiquity, who says: "Before you had any history of the world, I existed, and it is with a double sense of what is my duty that I come here to-day;" and who further says, concerning the age of fetichism: "I was not bound by creeds, nor held by opinions. I had a brain and the liberty to use it to the best of my ability. I am perfectly willing to admit that my mind was not as well developed, nor on as grand a plane, as the minds of men and women of to-day." This was the general experience of pre-historic fetichism. "Women then had the power to be themselves, and if there was not as much sentiment then, as there is at the present day, there was a far greater amount of happiness. Women at the period of my existence on earth, knew that they possessed a certain amount of attraction, but it did not create in them a desire to stand beyond every one else. If they could find some one who could harmonize with them and associate with them, they enjoyed life in that way. We lived on in a blissful, unconscious condition, and glided on through years of experience without any great exciting causes." This closes the graphic review of pre-historic fetichage.

5th.—Historic pagan age, under the title of Adam and Eve, (meaning in Hebrew earth-man, in pagan tongues, Eve meaning living, enlivening—the type of the pagan church.

The same spirit (Muschu) says: "But at an unfortunate moment" (at the commencement of the historic age), "teachings were communicated through the forms of pictures, as it appeared, (I will not call it so; but men and women of today would say it was so,) there was an individual arose who possessed a great amount of selfishness. How or under what condition men could be brought to be as he was, it is impossible for me to explain; but these forces of creative power produced an individual who wished to claim that he was the originator and founder of the human race, and that really he was the first man that ever existed in historical records. He began to act on the human family, composed of many millions, with a fascinating or soothing influence; and said: 'We are living a life' (like our fetich predecessors) 'that coming futurity will know nothing about, unless we write a history to record events, and give an account of past occurrences'; and as we were anxious to be known and understood, we allowed this man" (paganism personified) "to take the destiny of the whole world" (pagan character) "into his hands, and you see how Adam beguiled the woman" (pagan religious systems) "to acquiesce in whatever he might choose to say. The Garden of Eden" (in Hebrew, meaning pleasurable delights,) "was certainly a condition of bliss, without any of the varied human experiences that you possess to-day." Again this personating spirit says: "You are now standing on the eve or close of religious spiritual idolatry; of Catholic and Protestant sectarianism; and near the dawn of a great revelation," (meaning the teaching of Modern Spiritualism,) "and you are not asked to believe, but to know revelations, unless in your own soul, there is an answering chord to each utterance given. We wish not to debase or control any individual, but to enlighten all, to gain a power over themselves sufficiently to work out a continuous destiny for themselves. You have the key to all knowledge in the teachings of Modern Spiritualism—you have the key note to all power. When you begin to exert that influence over your own organizations, and throw out all the errors of the past, you will have gained a battle that will soon show itself to the world as a complete victory." He further adds: "The result of past conditions are the product of to-day, and you, as the instruments in the hands of intelligent forces, are just beginning to do a labor that will tell in every household on earth. The mysteries of the past are the truths of to-day, and we ask the privilege to come some time in the future. I have kept up a knowledge of the world and of all the events of earth all the way down to the present period."

To this I will add my own experience, in view of all the foregoing sayings, in the answers to questions, given through spiritual mediums, touching the capacity of mankind to comprehend and receive spiritual truths. Ques. From whence come they? Ans. Through the teachings of spirit messengers, called angels, who come from other globes besides this, they having as tender care as a mother over her child in its infancy, in its youth, and its manhood or womanhood, which characterized this age of Modern Spiritualism, both on earth and in spirit life. Furthermore, I am instructed to say that this personating prehistoric spirit, is the Gentile Christian historian, who has made himself well acquainted with the English language, whereby he could express himself correctly, in relation to the growth and progress of past ages, promising to return at some future period, to make greater revelations, and of more importance to the human race.

6th.—A graphic review of Pagan religions—mytho-polytheism and its relapse into Idolatrous Theism, (as it has been expressed, "In Adam's fall, we sinned all.")

This will be illustrated as follows: *Cain* personifies the pagan world, meaning earthly, carnal, in possession, possessed. *Abel* personifies and means, as of vanity, breath, vapor. *Cain*, or religious worship, moves towards *Nod*, which means, vagrancy, vagabondism, poverty; and builds a city (a pagan religious association) personified as *Enoch*, which means, religious mythology, dedicated and called *Irad*, meaning, of the character of a wild ass, native, rude, stubborn; and that is personified as *Mehujael*—the proclamation of religious idolatry; and *Lamech* personified the devision into two associations, the one pagan the other Gentile, called *Zillah*, meaning, shadowy religious worship, that which pleases the ear, which was personified as *Jabal*, meaning, that which glides away into material religious idolatry, which was personified by *Tubalcain*. That running into material, carnal religious confusion, was personified by *Naamah*, meaning an idolatrous association that was beautiful and agreeable. All the combined nations and peoples of the earth were personified by *Adam*, male and female, (See Gen. v, 1-3.) "Tois is the book of the generations of *Adam*" (who personified the pagan world). "In the day that God created man in the likeness of God," (the personification of eternal truth and all else that is pure,) "made him; male and female created he them, and blessed them, and called their name *Adam*."

7th.—The Biblical God and Devil.

The Gentile Christian historian says, that the eternal spirit of justice, of truth, of righteousness, of mercy, of kindness—every form of purity in teachings and actions, in obedience to nature's divine laws—all in joint co-operation, when personified, is called God. The Biblical Devil—the enemy and adversary of the Biblical God—is personified as the serpent Satan, the dragon, or Abaddon. These were too lines of priesthoods and their associations personified as a man and woman. The one was the priesthood of a materialistic religion or of an idolatrous worship called Aaron, a teaching, proud, lofty, oppressive, false, unjust; the other a Spiritualistic religion, just, righteous, equal, fraternal, and in every respect pure, was personified by Melchisedec, (See Heb. vii, 1-3.) "King of Salem, priest of the most high God, *

* * Without father, without mother, without descent, having neither beginning of days, nor end of life, (meaning spiritual life).

8th.—In prophetic inspiration, a seed or life-germ in gestation, is symbolized by the ark and flood, as explained, Matt. vii, 54, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man, which buildeth his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon the house" (religious ministerial association,) "and it fell not; for it was built upon a rock." A departure and growth in evolution, afterward became a young branch of people called Gentiles. See Zech. vi, 12. "Behold the man whose name is *The Branch*; and he shall

grow up out of his place, and he shall build the temple of the Lord" (meaning spiritualized humanity). In relation to the struggles and contentions between the two priesthoods, the one, the pagan materialistic, and the other Gentile Spiritualistic. See Gen. xxv, 22, "And the children" (meaning the two priesthoods,) "struggled together" (in religious combat,) "in her" (meaning the Gentile associations personified by Rebekah, which meant pagan religious quarrels appeased, made quiet, in Jacob, who undermines and supplants pagan idolatrous worship, called Esau, meaning that which acts and finishes its natural reign. The religious contentions yet continued, are to be overcome in Israel, as it is written in Gen. xxxii, 28, "Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed" (over religious idolatrous paganism, not in bloody battles, as incorrectly interpreted, and which has given license for the slaughter of millions of earth's inhabitants).

From this we pass on to the conquest of Canaan, meaning the traffic of religious idolatry, that rules and subdues, bringing into bondage under priestly rule, as now practiced by the Catholic and Protestant priesthood, in all its shades and forms of religious spiritual idolatry. This is a typical overthrow of Catholic, Mohamedan, and Protestant sectarian priesthood.

From this we pass on to the religious backslidings of Israel, personified in Saul, which meant, demanded, ditch, lent, hell, or demanded by back-sliding Israel, in retaining idolatrous teachings, for a short time, in its most abhorred qualities of religious degradation.

From thence we pass on to the revolutionary change to be effected by spiritual forms of teaching, in praise of nature's divine revelations in spiritual science, called David, meaning, a teaching, well beloved, dear—not as he has been foolishly understood to be a man, or a human king.

From this we pass on to a revolutionary change and into the praise of spiritual teaching at Mount Gilboa, 1 Sam. xxxi, 8, "And it came to pass upon the morrow when the Philistines" (misdirected human passions and faculties) "came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa," (meaning, a revolution of inquiry, a religious change into the spiritual priesthood), "and then cut off his head" (pagan idolatrous teaching) "and put his armor" (religious idolatry) "into the house Ashtaroth," (meaning the idolatrous wealth of pagan association); "and they fastened his body to the wall of Beth-shan." Which meant, wealth that devours, a teaching in the praise of truth, being in the ascendancy, perfected and completed, personified by Solomon, who never existed as a man, but who was typical of nature's divine teaching in spiritual science, known as Modern Spiritualism. This seventh association called Bath-sheba, meaning, the seventh daughter, the association of satiety, filled, satisfied, that which builds and replenishes the spiritual temple of progressive humanity, which was typified by the Temple of Jerusalem, as figured and allegorized. A partial wandering soon took place from the spiritual teachings, causing many idolatrous associations of the pagan world to embrace these spiritual teachings, personified by Solomon's wives and concubines—taught and tutored and untutored associations—which caused a grand division between the two priesthoods, material and spiritual; Jeroboam, meaning the liberties of the people abridged, and Ichoboom, meaning give liberty to the people. These two forms of teaching contended in hot combats for the ascendancy (as it was then, so it is now), as slavery against freedom, until confusion took the ascendancy, which was typified by Babylon, as expressing the mingled ingredients of all kinds of teaching (as now, so then). No literal Babylon was meant, but religious confusion, which was called the Babylonian captivity. Ye Catholic and Protestant priesthood, now hide your face in shame!

At this state of confusion and all manner of thinking, the way was opened up for a full purgation from idolatrous polytheism—a preparing of conditions for the ushering in of a new dispensation (afterwards called Gentile Christianity), personified by Ahasuerus and Esther, meaning, head, chief, prince, ministerial association, hidden, in secret; and Mordecai, meaning contrite, mental bitterness in spiritual bruising and anguish of mind, in the fields of mental purgation, by and through all the means of natural philosophy, then being taught in the Gentile world. Some persons may think it folly to look after principles in spiritual things as taught in names and things. One of the ancient sages comes to my support, a spirit, Pythagoras by name—see MIND AND MATTER Nov. 8th, M. S. 35—saying: "All the gods and goddesses have grown out of names, to certify certain qualities that exist in the human body, such as patience, perseverance, and all other virtues, and even the passions are represented in Grecian mythology, and were so understood by the learned in my day. And as the cross is the symbol of the Christian religion; so these gods and goddesses were the symbols of certain appetites, passions and virtues." Again he says: "Six hundred years before the Christian era—in my time—these points were well understood, but they have been lost in the confusion and babel that followed after." Again it was said by the spirit of Ammonius Saccas: "These teachings were a combination of all the religions then known, out of which all the Christian gospels have been compiled. Christianity was not first taught at Antioch, nor was it taught in the first or second century, but about 225 A. D., and was taught at first under the name of Gnosticism."

The first death is a relapse from the simple worship of idols into idolatrous polytheism. See Hosea xiii, 1, "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal" (in religious idolatrous worship that rules and subdues) he died. And now they sin more and more, and have made them molten images of silver, and idols according to their own understanding, all of it the work of the craftsman." This was the first personified Adam.

The second death is a relapse into spiritual idolatry by the Catholic priesthood, the personified False Prophet, the Mohamedan Man of Sin, and the Protestant sectarian Wicked One, and are the abominations of the earth, all of which are to be cast into the spiritually designated lake of fire and brimstone.

The second resurrection is a rising and coming forth out of these before mentioned idolatries into nature's divine teachings, into spiritual science, as it is being administered in Modern Spiritualism, in joint co-operation with mortals by returning spirits.

The resurrection of the two witnesses may be seen as written—Rev. xi, 3: "And I" (the spirit of truth) "will give power unto my two witnesses" (the literal and spiritual readings of the letter), "and they shall prophesy a thousand and two hundred and three-score days" (years), "clothed in sackcloth" (obscure teachings, the spiritual sense destroyed). "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New Testament), "and the two candlesticks standing before the God" (spirit of truth) "of the earth. And if any man will hurt them, fire" (the intensified teachings of truth) "proceedeth out of their mouth, and devoureth their enemies (false interpreters of the words); "and if any man will hurt them, he must in this manner be killed." * * And when they shall have finished their testimony" (in their true original spiritual meaning), "These are the two olive trees" (the Old and the New

[FOR MIND AND MATTER.]
AN ODE TO MUSIC.

BY MRS. A. L. CAMERON.

Hail, glorious Music! where'er art thou?
Methinks thy dwelling place is heaven,
And borne by angels to the earth—
Thine and God's boon to mortals given,

Thou art to me a healing balm,
When sad and weary, sorrow-riven,
Thou bidst my troubled soul be calm—
Methinks I catch a glimpse of heaven.

Oft Heavenly Land, so fair and bright,
Dost music dwell forever there?
Do angels sing in realms of light,
While watching o'er this world of care?

Thou comest from realms above, to earth,
To soothe the stricken wounded soul,
To give the tired spirit rest,
When tossed on life's tempestuous shoal.

Hail Heavenly Music! Life and light!
Thou bid'st the sinking spirit rise,
To leave this world of care and strife,
And soar to realms beyond the skies.

"Yes, yes," the angels seem to say,
"We chant to God our songs of praise,
And give him thanks from day to day,
For all his wondrous works and ways.

Wayland, Michigan.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

December 15th, M. S. 35.

ODIN.

(The Scandinavian Hero and Incarnated God).

GOOD DAY.—All religions have a myth that goes before their real God. They have an ideal that precedes the reality. Hot and impassioned was my life. I believed I was an incarnation of deity—believed it—acted upon it—fought for it—and died under that delusion. But two hundred years after my time King Olaf became a convert to Christianity. He destroyed my prestige, but not my power. It lives, to-day, in Europe, and all travellers through Bretagne, Wales, Scotland, Denmark, and Scandinavia, see the same ideas that I entertained, in the brains of the lower classes; and it is among that class that you must look for the last survival of a dying religion, because the rich classes are the first to adapt themselves to change of circumstances. I assure you I was a most ardent follower of Odin the God-myth. I was the transcendentalist of the Scandinavians, but I was also a follower of Jesus of the Celtic Druids. Our principal sign of the zodiac was, instead of Capricorn, the Wolf. You have perhaps read in romantic history of the Wied Wolf of the Hartz mountains. The legend of the Wild Huntsman is a modern outgrowth of this. I was always represented between two wolves; and men say to-day that I sent them out by sorcery or witchcraft to do my bidding. All this is the misrepresentation of Christians. They tried to overthrow my power, in order to make Christians of my followers. (I feel as if I could swell up to seven feet! This man is to small for my proportions). What I have stated was the ancient Gaul and German belief, and you will find this confirmed if you will refer particularly to Goethe the modern writer. The whole history of this, to a certain extent, is by him made plain. Those wolves of mine afterwards became dogs, and are supposed to follow the Wild Huntsman. When the dogs barked or howled, it was considered a sign of bad luck. Ques. Tell us what your god Jesus was. What was his part in the operations of nature? Ans. The idea was that of nature working in circles—that is, round and round—and developing out of those circles, and it was so taught by the Druid priests. But still at the same time there was, as Cornelius Agrippa told you, a mixture of stones and minerals in which certain properties were contained, which made them serve as charms, or interceptors of evil from the persons who carried them. I operated those charms, and this Jesus was supposed to operate them. This Jesus was a man, and was in reality at Marseilles in the south of France, and while there he received from the Arabic Moors the knowledge of the term Christos, and in that way it became the theory concerning the Scandinavian Odin and Frige his wife. You thus see in these communications the connection between all nations of the world at that time civilized or half civilized. But what I want particularly to say is, that the Christians make out the worship of Jesus to be the worship of devils and their enchantments, for which they will have to answer to posterity. Now you would no doubt think I was a mythological person myself, but nevertheless, by close attention to what is said in the Encyclopaedia Britannica, you will find that there were two Odins, just as there were two Zoroasters; the one a myth and the other the historical character. I lived before the time of Christianity, in Scandinavia. I will have nothing to do with B. C. dates. Ques. Were you a prince or chief of any country? Ans. I was at that time at the head of the Goths, and lived in Bretagne. My headquarters were in Bretagne. I lived there, but used to go on expeditions in boats to the north. Ques. Then you were one of the Norsemen who settled in Bretagne, and from whom William the Norman Conqueror descended? Ans. When I lived there it was merely for the sake of its harbors. You will find by a careful examination, that the first Odin was about five hundreds years before my time, and that that Odin was the identical Jesus of the Celtic Druids. You see it is hard to contain myself, I am of such a hot and impetuous temper.

[While this communication was being given, the medium was made to stand up, and the utterance was forcible and emphatic and the gestures quite violent. We regard this communication as furnishing positive proof that there has been a Christian concealment of an important portion of the history of northern civilization in Europe. In order to give the reader an opportunity to judge of the truth of this surprising spirit revelation, we will quote what is said by McClintock and Strong's Cyclopædia of Ecclesiastical Literature:

"Odin is the name of the principle divinity of Northern mythology. According to the Sagas, Odin and his brothers, Vilé and Ve, the sons of Boer, or the first born, slew Ymer or Chaos, and from his body created the world, converting his flesh into dry land; his blood which first occasioned a flood, into the sea; his bones into mountains; his skull into the vault of heaven; and his brows into the spot known as Midgaard,

the middle part of the earth, intended for the habitation of the sons of men. Odin as the highest of the gods, the *Alfader*, rules heaven and earth, and is omniscient. As ruler of heaven, his seat is Valaskjaf, whence his two black ravens, Huginn (Thought) and Muninn (Memory), fly daily forth to gather tidings of all that is done throughout the world. As god of war, he holds his court in Valhalla, whither come all brave warriors after death to revel in the tumultuous joys in which they took most pleasure while on earth. His greatest treasures are his eight-footed steed Sleipner, his spear Gungner, and his ring Draupner. As the concentration and source of all greatness, excellence and activity, Odin is called also by many other names. By drinking from Mimer's fountain, he became the wisest of gods and men, but he purchased the distinction at the cost of one eye. He is the greatest of sorcerers, and imparts a knowledge of his wondrous arts to his favorites. Friga is his queen, and the mother of Balder, the Scandinavian Apollo; but he has other wives and favorites, and a numerous progeny of sons and daughters. Although the worship of Odin extended over all the Scandinavian lands, it found its most zealous followers in Denmark, where he still rides almost as the wild huntsman, rushing over land and water in the storm-beaten skies of winter.

"The historical interpretation of this myth, as given by Snorre Sturlason, the compiler of the *Heimskringla*, or chronicles of the Kings of Norway prior to the introduction of Christianity, and followed in recent times by the historian Suhm, is that Odin was chief of Esir, a Scythian tribe, who, fleeing before the ruthless aggressions of the Romans, passed through Germany to Scandinavia, where by their noble appearance, superior powers, and higher intelligence, they easily vanquished the inferior races of those lands, and persuaded them they were of god-like origin. According to one tradition, Odin conquered the country of the Saxons on his way; and leaving one of his sons to rule there and introduce a new religion, in which he, as the chief god Wuotan, received divine honors, advanced on his victorious course, and making himself master of Denmark, placed another son, Skjold, to reign over the land, from whom descended the royal dynasty of the Skjoldingar. He next entered Sweden, where the king, Gytha, accepted his new religion, and with the whole nation worshipped him as a divinity, and received his son Yngni as their supreme lord and highpriest, from whom descended the royal race of Ynglingars, who long reigned in Sweden. In like manner he founded, through his son Scemming, a new dynasty in Norway, and besides these, many sovereign families of Northern Germany, including the Anglo-Saxon princes, traced their descent to Odin. As it has been found impossible to refer to one individual all the mythical and historical elements which group themselves around the name of Odin, Wodin, or Wuotan, it has been suggested by Suhm and other historians that there may have been two or three ancient northern heroes of the name; but notwithstanding the conjectures which have been advanced since the very dawn of the historical period in the North in regard to the origin and native country of the assumed Odin, or even the time at which he lived, all that relates to him is shrouded in complete obscurity."

[It becomes interesting to know who the historian Suhm was. We translate the following facts concerning him from the Biographie Universelle.—Ed.]

"Peter Frederick Suhm, one of the most celebrated Danish historians, was born at Copenhagen on the 18th of October, 1728, of a family originally from Pomerania, but long resident in Denmark. His father was an admiral in the Danish navy. Young Suhm was remarkable, at an early age, for his amiable disposition and his extraordinary passion for reading. At the age of sixteen, he had read not only the best Latin authors, but also fifteen hundred volumes of the library of Plessen at Nesbyholm, where his father resided. In 1746 he entered the University of Copenhagen, and, in 1747, he received the title of *hosunker*, or gentleman of the court, an early favor, which called him to an honorable career; but he expressed to his father the desire to seek some useful occupation. This he obtained, in 1748, as he was appointed assessor at the tribunal of the court. Suhm had only embraced the study of jurisprudence at his father's request, and soon left it to devote himself entirely to literature. From that time he kept away from all public employments, although the government had appointed him, successively, gentleman of the chamber, chamberlain, and finally the *royal historiographer*. Once only he participated in public affairs. * * He undertook, in 1751, to visit Norway with G. Schiencing, a young savant who shared his taste for national antiquities, and then married the daughter of a rich merchant of Drontheim. His zealous desire, by his researches, concerning the monuments calculated to cast new light on the origin of the peoples of the North, kept him in that country fourteen years."

[Thomas' Dictionary of Biography, etc., says of Suhm:]

"He devoted himself to the study of philology, Northern antiquities, etc., and published 'On the Origin of the Northern Nations' (2 vols., 1770); 'Odin, or the Mythology of Northern Paganism' (1771); 'History of the Migration of Northern Nations' (2 vols., 1773); 'Critical History of Denmark in the time of the Pagans' (4 vols., 1781), and 'History of Denmark to the Year 1319' (11 vols., 1812). He was also the author of 'Idyls', and several tales and romances, which enjoy a high reputation. Died in 1798."

[It was this learned Danish author and historian who suggested, as well as other historians, that "there may have been two or three ancient northern heroes of the name Odin." In view of the communication from a spirit claiming to have been one of those Scandinavian Odins, there can be little or no doubt that the conjectures of those learned historians was correct, and that one of them lived as late as the seventh or eighth century, A. D. The spirit tells us that there was a mythical Odin who lived before him some five hundred years, and that he lived some two hundred years before King Olaf of Norway became a convert to Christianity. Now, Olaf Trygvason was born about 956 A. D., and became king about 996. It was he who is said to have established Christianity in his kingdom. It was, therefore, in the last part of the 10th century that Christianity

was forced by him upon the Scandinavian peoples. It would therefore appear that the Odin whose spirit communicated lived not earlier than the seventh century. The spirit tells us that he really believed himself to be an incarnation of the ancient god Odin. That this Odin has not been historically identified, may have been owing to the fact that his operations were largely away from the country of his ancestry, and more especially identified with the history of the Goths than with that of the Scandinavians. It will be observed that the spirit claims to have had the seat of his power in Bretagne, and that he went on expeditions in boats to the north. This Odin was certainly not the one to whom the two ravens were attached, for he tells us that, instead of being represented with two ravens sitting upon his shoulders, he was represented as standing between two wolves, who were supposed to execute his mandates. He tells us that while he was an ardent follower of the ancient or mythical Odin, he was also a follower of the Hesus of the Celts. It would thus appear that there was a blending of the northern with the southern religions of Gaul. We have not had an opportunity to read the historical writings of Suhm, but we are led to believe that he discovered this fact, and upon it based his conjecture that there had been two or three, instead of one Odin. The spirit tells us that Hesus was a man who had derived his religion from the Arabian Moors, in the south of France, and his knowledge of the Hindoo Saviour Christos from the same source. We cannot but regard this communication as authentic and truthful so far as the spirit knew, regarding the things to which he alludes. The spirit says he lived before the time of Christianity, in Scandinavia, which must have been prior to the reign of Olaf I. of Norway. Thus are the lost threads of history being found through spirit return, and all perplexing questions set at rest. Much more would we say, if time and space permitted, which they do not.

December 21st, M. S. 35.

STILPO.

(Of Megara.)

In my mortal and also spiritual life, I have found that experience is the basic principle of truth. All that you experience in mortal and spirit life, go to make a grand whole; and in spirit if you rectify all of the evil or wrong that you committed in the mortal life. There was one great evil connected with all the Grecian philosophies, from the days Anaximander about 650 B. C. until my time 300 B. C., and it was that these philosophical and their schools were exclusive. That is they always taught the educated or wealthy if possible; but nevertheless, the true philosopher ought to be born in poverty, in order to understand all the experiences of life, so that by staying he could become acquainted with all the workings of the spirit, while he is, for the time, compelled to live in the mortal body. In these schools of philosophy, in my day, there were all kinds of theories in regard to spirit—some taught that there were male and female atoms—that an atom spiritualized became a living soul; whilst others taught that emanations thrown off by the mind of man coming in conjunction with these spiritualized atoms, formed an emanation, and was cast a ray of truth divine; and that once in every four hundred years, all the best thoughts of philosophers, became centred in a single individual, born in mortal flesh; who introduces a higher or nobler philosophy for succeeding generations. Now, as a spirit, I find that all of these are more or less true under certain circumstances. But there is too much of the mystical mixed with the spiritual of the ancient philosophies: and as their followers have lost the key that interprets the figurative speech of the masters, so these philosophies in future ages become only guess work. But, to divest them of all mystery, they meant simply an inner circle of the most intelligent and best educated meeting together, and giving themselves up to the spirits to perform whatever they could with their organisms; and the fatal mistake of Ancient Spiritualism was, in taking the communications given through these organisms as infallible; and therefore the confusion of ancient religion follows as a matter of course. Now I am in the position, to-day, of the voice crying in the wilderness. I only come to pave the way for my spirit friend, Saturninus the Gnostic, who lived at a time to know that what he says is absolutely correct regarding the myth Jesus Christ. So I will thank you for this hearing and say my name was Stilpo, of Megara.

[We translate the following concerning Stilpo from the Biographie Universelle.—Ed.]

"Stilpo, a philosopher of Megara, flourished toward the year 306 B. C. His teachers were some of the disciples of Euclid, the founder of the Megarian school, whom they have confounded with the geometrician of the same name. He made rapid progress in sciences, and acquired such a reputation for eloquence and learning, that the other schools were deserted for his. On a journey that he made to Athens, as he passed along the streets the workmen stopped their employments to look at him. "The Athenians," said some one to him, "treat you as if you were a strange animal." Stilpo replied: "Not so. They are eager to see a man." He had manifested in his youth intense passions, but he learned early to moderate them. Such is the testimony of Cicero in the book *De fato* (chap. v.). To enlighten to adopt the system of polytheism, he was too prudent to attack publicly the popular belief. Some one having asked him whether prayers were agreeable to the gods, he said, "that question is not of those that are broached in the street." This prudence, did not always shelter him from persecution. Accused before the Areopagus of having said that the Minerva of Phidias was not a god, he thought to escape by pretending that he intended to say that she was not a god, but a goddess. Notwithstanding this excuse he was condemned to exile. It is upon the replies of Stilpo, that they have ventured to rank him in the number of the Atheists. But a philosopher could easily disbelieve the divinity of Minerva, and at the same time entertain the idea of an immortal God, creating and

rewarding. The firmness of Stilpo, had trials more rude than exile. His only daughter, whom he had given in marriage to one of his friends, fell into habits that were only common to the Megarians. "She dishonors you," said they to him one day. "Not more than I can honor her." The king Demetrius, surnamed Poliorcetes, having taken Megara, gave orders to respect everything that belonged to Stilpo. He knew that his orders had not been followed, and asked the philosopher the extent of his losses that he might make restitution therefore. "I have lost nothing," said Stilpo, "because I bear with me all that really belongs to me; but he availed himself of the good feelings the king had manifested towards him, to plead the cause of his countrymen, ruined by the war. The conqueror of Demetrius, Ptolemy Soter, offered money to Stilpo, and an honorable position at his court. Stilpo consented to accept a small sum for his most pressing needs, and retired to the island of Egiæna, where he remained until after the departure of Soter. This philosopher died at a very advanced age. Diogenes Laertius, pretends that he shortened his days by the immoderate use of wine. He left nine dialogues, of which only the titles remain. Among his numerous disciples, Zeno is mentioned, who became the chief of the Stoic sect."

[Of his philosophical principles, we gather the following from Smith's Greek and Roman Biography.—Ed.]

"Of the nine dialogues which were ascribed to him, and which are described as being of a somewhat frigid kind, we learn only the titles, two of which seem to point to a polemical disquisition on Aristippus and Aristotle. (Diogenes Laertius ii, 120). In like manner, we obtain exceedingly scanty disclosures respecting his doctrines in the few propositions and sayings of his, which are quoted, torn as they are from their connection. Only we can scarcely fail to recognize in them the direction which the Megarian philosophy took, to demonstrate that the phenomenal world is unapproachable to true knowledge. For it is probably in this sense that we are to understand the assertion, that one thing cannot be predicated of another, that is, the essence of things cannot be reached by means of predicates, (Plutarch *ad. Colot. 22, 23*); and that the genus, the universal, is not contained in the individual and concrete, (Diog. Laert. ii, 119). He seems, however, especially to have made the idea of virtue, the object of his consideration, (Crates, *ap. Diog. Laert. 113.*) and to have placed in a prominent point of view, the self-sufficiency of it. He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any, not even to feel it. (*Seneeca Epist. 9, comp. Plut. de Tranqu. animi, 6*) and in that way not only outbids the Stoics, but even the Cynics. Thence too, probably, his collisions with Crates, referred to in the verses of the latter, and in the otherwise tasteless anecdote repeated by Diogenes Laertius. Whether he was in earnest in his antagonism to the popular polytheistic faith, and whether and how the Areiopagus in Athens stepped in, cannot be gathered from the childish statements of such a silly writer as Diogenes Laertius."

Such seems to be about all that is known concerning this remarkable man and his teachings. It is but justice to the spirit to say that prior to his taking control of the medium, Cha-wan-ska, the Indian guide said, that he would first prepare the way for the better control of the spirit, who would succeed him, whose communication would occupy the greater part of the sitting. But notwithstanding this comparatively subordinate control, his communication is of the greatest interest and value. Stilpo's criticism of the grand defect of the older Grecian philosophers' practice in seeking the rich as their patrons and pupils, shows that Stilpo's practice was the opposite of this, and that to begin in, and advance out of poverty, was the true way to become acquainted with all the workings of the spirit in man. "Experience he tells us is the basic principle of truth," and that he as a spirit finds that to be the fact, as well as having found it to have been so as a mortal. This explains the true meaning of the replies attributed to him as above quoted. He saw a lesson to be learned from every experience of life, whether good or ill. His mention of the conflicting philosophical views of his time, in relation to "spirit," is characterized by a sententious comprehensiveness that was no doubt one of the marked characteristics of his rhetoric. His mention of the incarnation of accumulated wisdom every four hundred years, as a common tenet of the philosophers of different schools, is something new to us, but seems to have been borne out, in the current of events from the most remote historic periods. But the greatest disclosure of all is the fact that the philosophical schools were but spiritual circles in which the most intelligent and best educated constituted an inner or secret seance for spirit communication, and it should set at rest the idea that Jesus of Nazareth is entitled to be regarded as the "elder brother" of Spiritualists, and the "great master" in spiritual mediumship. If we may believe the spirit of Stilpo, spiritual mediumship was an old and common affair long before the so-called Christian era. We cannot but feel that these communications, will defy all adverse criticism. We cannot but think that they would not be allowed to pass unquestioned and uncontradicted, if there was any answer to be made to them.

December 23d, M. S. 35.

CHRISTIAN THOMASIUS.
(Jurist and Pietistic Philosopher.—Lecturer at Leipsic, and Halle.)

Good DAY MYNHEER—I have had my name announced, in order to save time, which is precious to us spirits while controlling. We want to say all that we possibly can, bearing upon the subject we intend to communicate about, without exhausting our forces in giving names. After a thorough study of the Latin and Greek classics, I determined that the German people should have [Continued on the Third Page.]